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Of the Church · By the Church · For the Church

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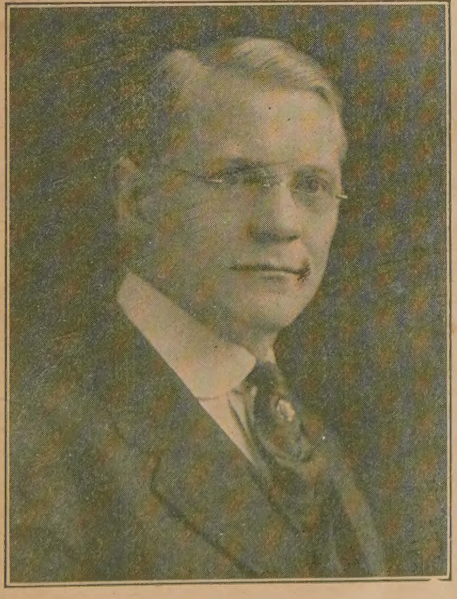
New Year's Greeting

The New Year is upon us. Can we look forward to a year of health, prosperity and good deeds? Have we during the past year done our duty toward humanity by our efforts in the Church? Can it be said that we have been faithful to our God?



May we all do our full share to our Lord and Saviour by being punctual in our attendance at Church, by assisting when and whenever an opportunity presents itself for a good deed in and out of the Church. May the New Year bring forth a rich harvest for our Luther Leagues and the Church!

If we are to succeed as a Church, we as individuals must do our share and do it well. Be ready and willing at all times. Remember that the Church needs you. Bear in mind that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Let us all get together and make this a banner year for our Church.

C. T. A. Anderson,
President, Luther League of America.

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LUTHER LEAGUE REVIEW

846 Drexel Building **Philadelphia, Pa.**

Of the Church - By the Church - For the Church

Luther League Review

Kenneth Maynard's Christmas Sermon

BY LAURA WADE RICE.
(Courtesy of Women's Missionary Society)

What can I give Him, poor as I am?
If I were a shepherd, I'd give Him a lamb;
If I were a wise man, I'd do my part.

THE rich voice broke off there, and a low whistle carried the air as the singer re-read the manuscript on which he had been so busily engaged all the morning.

"There"—with a toss of the strong arms —"that's the best I can do now! I'm going into the city to see Christmas and catch the child-spirit of it. I want to make 'mine own' feel the joy of the season, the Father's joy of giving, the Son's joy of being the gift and the abounding gladness of them who receive Him. They don't realize it as they should—I want to make their understanding of it a Christmas gift to the Christ. 'What can I give Him?'" He hummed the words again as he laid the sermon away in a drawer, donned his gray ulster and cap and ran lightly down the stairs and into the keen, outer air, rejoicing in its promise of snow and the few feathery heralds of the coming whiteness which touches him on cheek and brow.

The fields grew whiter as his "electric" sped along, and in the nearby city streets the shoppers seemed not to mind the beautiful storm. It was a welcome part of the season's festivities.

The air was full of Christmas. Every brown paper package hinted of unguessed secrets, even ordinary goods in store windows were transformed by the possibility of becoming gifts, while tree ornaments sparkled and shone, and tinsel glittered with a radiance that they could not hope to shed forth, if left unpurchased over the festive day. Men with piles of trees at street corners, or holding forth holly branches from improvised curb stone counters, seemed in league with the jolly saint of the reindeer and sleigh, while the witching odors of balsam and spruce, pine and cedar, would have told even a blind man that Christmas was near.

Among the busy shoppers, pausing like a child at every window and reflecting in merry eyes the interest of each little one who pointed with insistent finger at this and that coveted treasure, while being dragged reluctantly away, Kenneth Maynard was "getting the polish on his Christmas sermon." He had not felt so full of the spirit of the season since the long ago days of stockings and Christmas trees. Last year he had passed the holidays alone at the seminary, for the last remnant of his boyhood's home had vanished when his sister Jessie married and sailed away to a mission field beyond the sea.

But now student days were over and God had given him in trust the care of a little home mission church in the suburbs of L——, and the day after tomorrow he was to preach his first Christmas sermon.

Life looked very bright to the young man. "Why shouldn't I be happy?" he had asked old Herrmann Baer, drawing his strong young body up to its fullest height and holding out a sinewy arm rounded with the muscular development of college athletics. "I'm alive, every inch of me," and, baring his sunny head to the blue sky, "all I am and have belongs to my Master, and the only business I have to attend to is His business. Isn't that something to be glad about?"

But Herrmann had shaken his head, saying, "Humph! wait til the rheumatiz gets a grip on you, unt you are alone unt friendless, unt the pocket gets empty." And the answer had come quickly, "Mr. Baer, no one who has Christ can be alone or friendless, but, as you mean it, I am alone—all mine are in God's House or afar at His work. The home missionary pocket is rarely a full one and as for the rheumatism—when the Master sends pain I think He'll come with it and help me bear it."

To tell the truth half the "polish" of that city trip was to be for the lonely, narrow-visioned old man's benefit. He was

Kenneth's special problem in the little congregation, the one moneyed man who might have been his chief helper, but whose dwarfed spiritual life and formal church membership made him his greatest hindrance. He set the fashion in a way, putting spirituality at a low level and drawing the line on the near side of unselfish giving for both local and general church work. No hope of self-support while his small offerings held others back, no hope of the educating influence of a missionary society with his voice against it.

"We could get along better without him," ran the mental current of Kenneth's thought, "but he needs the church more than any one else. He's getting old and he needs 'the joy of the Lord.' Somehow we must get that Christmas gift for him —the birth of the little child spirit in his heart." And so the young man halted where the children clustered about toy-store windows, and smiled down into little faces bright with expectation, and though money was scarce, "treated" a pale little newsboy to a good square meal and tucked a Christmas gift into the pocket of the thin coat as he bade him "good by and a merry Christmas—and be sure to get to God's House that day."

A half dozen newsboys at the corner rejoiced with Tim over his luck, and wondered who the donor was. A child's cry made them turn suddenly to see a little girl caught out of the way of a prancing horse, and Tim's benefactor and one of their own fraternity who had sprung forward at the same time, go down under the hurrying wheels.

When Kenneth Maynard began to recall clearly what had happened, he was in a white cot in a quiet hospital ward. The room was growing shadowy, a nurse moved softly about, and from the bed beside him came subdued moans of pain.

"The joy of the Lord is your strength" —his text, the text of the sermon that would not now be preached, began to repeat itself to him and awoke a sense of responsibility. He called a nurse and asked that a message be sent to one of his deacons, adding, "How long will I be on your hands?"

"Well, we'll see. Till after the holidays, anyhow."

"Was not some one else hurt?"

"Yes—a boy, but not seriously. You must go to sleep now."

"In a moment." He tried to stretch a hand to the next cot, but turned faint. "Little brother," he said—and the groans stopped—"I'm sorry you were hurt. Thank you for trying to help. We'll be better— by Christmas."

"Thanky, sir," was the answer. "I'm sorry fer you, too; 'specially cos you was good to Tim."

"Shall we go to sleep now and please our good nurse?" continued the brave voice.

"I guess so, sir; I ain't hurt so bad as you be, an' ef you kin, I kin."

Kenneth shut his teeth at a great throb of pain. "I guess we'll just say 'Now I lay me' first," he said slowly, as if each word hurt, "God will be satisfied with that tonight."

Two tears sprang unbidden to the boy's eyes, but he echoed half familiarly the low words and to the "Good night, little brother" that followed the amen, he said again, "Thanky, sir; good night."

Except for a few words of cheer to Dan, the next day was almost a blank—nay, a full measure of pain to Kenneth. The nurse reported that many people had been to inquire, brother ministers, and his own people, and three times an old man, who spoke brokenly and begged the hardest to see him, to which Kenneth replied, "Let him come up," and then went off into a restless sleep, due to exhaustion and medicine.

Toward midnight he was wakened by some noise in the ward. The bells were ringing in the Christmas day. There came a lull in his pain and he found Dan's eyes fixed on him. "Give yer Merry Christmas, mister," came from the other bed. Kenneth's white lips broke into a smile, "Same to you," he whispered. "Dan, do you know Jesus Christ?" "I know He was born Christmas." "What for?" "I dunno, sir." "To make us strong to do God's will. God gave Him to us for a Christmas gift—to keep, so we can be honest and true and pure—what He wants us to be."

"Do havin' Him make you so brave? Was that wot made yer so good to Tim?" Kenneth nodded—a sudden wave of pain had returned. "How do you get Him?" Dan asked. "The bells say 'He is here,' " Kenneth found strength to answer. "You say, 'Dear God, I thank you for giving me Jesus to help me be good.' "

The rough boyish voice took up the prayer and broke at the last word, "Lord, I ain't fit ter have Him fer a present," he went on without prompting. "But ye friend here said He'll make me strong 'nuff ter be 'honest and true and pure.' Thanky, Lord, I'll take Him."

"God—bless—you, boy"; and with a happy smile Kenneth fell into a natural sleep.

Eleven strokes of the clock on Christmas morning roused him. "Better," he answered when the nurse came to his bedside. "Of course, this is Christmas Day." "Too bad, too bad!" grumbled Herrmann Baer's gruff voice on the other side. "Bed's no place for Christmas, all are so sad at you

trouble." Kenneth looked up at him quickly.

"It does seem strange, Mr. Baer," he said, out of his full heart. "I wanted so to preach the Christmas sermon—it was to be my gift to Him. I wanted it to help you know Him better and love Him more. But tell my people I'm glad to suffer for Him instead, and that it isn't 'too bad,' for He knows why!"

The old man's eyes opened wider and the boy on the next cot kept very still.

"Instead of my giving to Him, He's given me a gift I've never had before—the gift of pain. I've often thought I needed it to help me help those who suffer, so that's all right, too, since it's all for Him."

The nurse came then and sent the old man away, but more than his bodily eyes had been opened wider by the visit, and he went home repeating his young pastor's messages over and over so as not to fail in his delivering of them, "to know Him better, unt lofe Him more," "to suffer is all right, since it's all for Him." Never had the Christ seemed so real and personal a friend—Kenneth's Christmas sermon had begun to be preached.

Every day found Kenneth stronger and found, also, the same grey-headed visitor at his bedside. Little delicacies awkwardly given were not great things, but the fact that their purchase money came from a certain long closed pocket was a matter for angelic rejoicings. Dan came in for his share of attention, and wondrous to relate, found a strong, serviceable suit waiting for him when, the day Kenneth sat up for the first time, he went back again into the great world to fight, with a new strength, the world, the flesh and the devil. A bit more of the sermon got preached that day to a little congregation of three listeners.

"Remember, Dan," said the young man as the boy and the nurse stood beside him, "it is hard to be honest and true and pure, but if your heart is full of the joy of having God's Christmas gift you will find He has made you strong enough for that. It is hard to be patient always, with only groans and sickness about you," he added with a quiet smile into Miss Grant's tired face, "but His joy is strong enough for that, too. It is hard for folks to give up their own way, but having Him makes them strong enough for that. It is awfully hard," he added boyishly, looking up into Herrmann Baer's face, while his own flushed with the effort, "for some who have money to give it to God to use as He chooses, and not as they think best; it is hard to suffer and be weak and lie here wondering if I'll ever be like I was before, but He makes us strong enough for all that. If God had not given us His Son, if we were like the people my sister teaches, if we had never had Christ, I don't think we would be willing to let go of His unspeakable gift when once it was ours, even though it cost us some effort to keep the joy of having Him within us."

"Mister Maynard, I've been a-wantin' ter tell yer I'm sorry you was hurt, but I'm glad I got hurt and came here alongsider yer—I can't just tell yer—but I don't ever mean to let go of Him."

"I think Mr. Maynard has given us all, as gifts to his Master," Miss Grant said softly. "I heard one of the under-nurses telling another she had learned it was worth while having Christ since he came here."

"Unt you'll findt you haf a new man in the church, mein pastor, when the happy time comes for you to be back," said a voice less gruff than usual. "Gott sendt you pain, you say. Well, you gif' Him Herrmann Baer for a Christmas gift 'cause you bear it like He wants you to. You say yesterday He is glad to give, and Christ is glad to come unt suffer, unt so we can suffer unt give because we have Him. I belief it now. You haf been glad to suffer for Him unt so I will give. There is other pulpits than in churches, unt I know a good sermon when it is lived better as I know it when it is preached."

And as health and strength came back slowly but surely, Kenneth Maynard found reason to thank God for the chance to preach a living sermon whose influence abides in His growing Church, a continual Christmas gift to the Lord, whose joy was his strength.

The Church Year

Advent tells us Christ is near,
Christmas tell us Christ is here;
In Epiphany we trace
All the glory of His grace.
Those three Sundays before Lent
Will prepare us to repent,
That in Lent we may begin
Earnestly to mourn for sin.
Holy Week and Easter then
Tell who died and rose again;
On that happy Easter day
Christ is risen, again we say.
Yes, and Christ ascended, too,
To prepare a place for you.
So we give Him special praise
After those great forty days.
Then He sent the Holy Ghost
On the day of Pentecost,
With us ever to abide,
Well may we keep Whitsuntide.
Last of all we humbly sing
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity. Amen.

Christmas on a Navy Transport

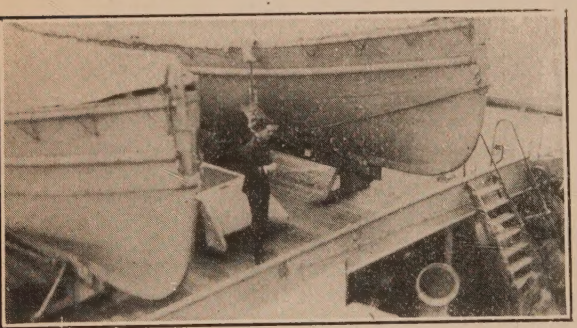
BY CHAPLAIN HENRY J. FRY, U. S. NAVY.

I.

Compartment C-501, Christmas Eve.

(It is Christmas Eve, just before midnight, aboard a transport at sea. Two thousand wounded American soldiers are on their way home from France. The three hundred bunks of Compartment C-501 are filled with three hundred "arm and leg" cases. In the feeble light of the night lamp a hospital corpsman is seen helping one of the wounded to turn over. Snoring is heard interspersed with occasional groans from a painful wound. There is the slight quivering from the propellors, the swish of the sea is heard on the outside of the bulkhead, and the hum of the ventilator fans completes the background of sounds.

Near the ladder leading up to the compartment above, two of the wounded are talking together in whispers. Bill has his left leg sh t



away and Buddy has a broken arm and is blind.)

"How's your leg, Bill?"

"Coming fine, Buddy. How's your arm?"

"It don't hurt. It's my eyes got my goat. They didn't tell me till today I might never see again. There's still a fighting chancst for my left eye, but—"

"Tough. Say, I'll read to you tomorrow. They put out books and magazines every day."

"Bill, what will the folks at home say? And I haven't wrote Nell. I'd rather be dead than blind."

"That left eye will come all right, Buddy. And when you get home it will seem different."

"Home—home—and it's Christmas Eve. I'll be home next Christmas, but I may never see home again. I can't stand it—"

"Listen! Did you hear it? They're singing somewhere."

"I didn't hear nothin'. It's jest them fans."

"No, listen. Sh-s-s-s. There. You can hear it now."

Come hither, ye faithful, triumphantly sing;
Come see in the manger the angel's dread King.
To Bethlehem hasten with joyful accord,
O come ye, come hither, to worship the Lord.

"It's Christmas Eve, Bill. I used to go round singing Christmas hymns early Christmas morning. No more choirs for me. That singing hurt, but it helped, too."

"Why, Buddy, they are coming down into our compartment. There are three Red Cross nurses, and several gobs, and some soldiers. The chaplain is arranging them in a circle. There's a violin to lead off. They're going to sing again."

Joy to the world, the Lord is come,
Let earth receive her King.
Let every heart prepare him room,
And heaven and nature sing.

"Buddy, that's real stuff. I'd forgotten about Christmas almost. You don't expect Christmas hymns here at sea. The whole compartment is listening. As many as can are sitting up. You should see their faces."

Oh little town of Bethlehem,
How still we see thee lie.
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth,
The Everlasting Light.
The hopes and fears of all the years
Are met in thee tonight.

"Say, Boy, did you hear that violin obligato?"

"They're going now. That was some treat, Buddy."

"Why, Bill, that's the best medicine I've had since these eyes went bad. That's what I call real, to get up that choir for us here at sea away from home—and wounded—and blind. They're singing up on the deck. How far away it sounds."

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold.
"Peace on the earth, good will to men,
From Heaven's all-gracious King,"
The world in solemn——

"Can you hear them?"

"No, they're gone. Say, Bill, that helped me. You see, Christmas meant a sacrifice. This war meant a sacrifice. I've done some of the sacrificing. Perhaps that left blinker will come back. Good night."

II.

The Committee Meeting, Christmas Morning.

(It is 9 o'clock Christmas morning. A group of people are seated in a circle in the office of the ship's chaplain. There is a Catholic army chaplain returning from France, three Red Cross nurses, two Y. M. C. A. secretaries, a Knights of Columbus secretary, the bandmaster, a ship's electrician and the chaplain's yoeman. The chaplain is seated in the center outlining to the committee the final details of the Christmas day program.)

"Our program for the day will be in the hands of everybody aboard in a few hours, as soon as the ship's daily paper is issued. Two items are already accomplished, this morning's six o'clock mass and

last night's midnight carols, which were immensely appreciated by everybody.

"At ten o'clock I will conduct the Protestant Christmas Service. The compartment has been especially decorated, and there will be Christmas music by the band, the quartette, and last night's choir.

"At noon a special Christmas dinner will be served. The paymaster has just sent me the menu and it is a genuine old-fashioned Christmas dinner. We have several hundred glasses of home-made jelly put aboard by the Woman's League which will be issued to the badly wounded and those in the sick-bay.

"At two o'clock there will be a boxing tournament on the forecastle. There will be six bouts in addition to a spar fight and a pie-eating contest. The band will play between the events, and it looks now as though the weather is with us.

"Now, about this evening's program. At five points in the ship there will be a vaudeville program of six numbers. There is the ship's quartette, a ventriloquist, the Marines' orchestra, a yodler, a clog dancer, and a small minstrel show. These acts first assemble in the crew's quarters and as soon as the first number has performed, it passes back to the next 'theater,' and so on with each act. In this way we can give a program to the crew, then to the soldiers who are able to gather in compartment A-505, then to the wounded, after that to the sick-bay, and finally to the officers.

"After the vaudeville show there will be special moving picture features at three points in the ship—a Douglas Fairbanks, a Charlie Chaplin and an Anita Stewart.

"Christmas trees have been set up in the large compartments. The ship's electricians rigged them up with flickering colored lights, and they are worth the effort.

"The three thousand gift packages which we prepared yesterday will be given out this evening during the vaudeville programs. Every man gets 'smokes,' hard Christmas candy, chocolate, and several small gifts. The Red Cross gave some of the materials, the Woman's Apparel League of New York gave us a hundred dollars, and the ship's canteen did the rest. I'll depend on you nurses to see that the wounded get theirs carried to them. You welfare workers will each be stationed at designated points and the correct number of packages will be delivered to you for distribution. The men on duty will have theirs taken to them.

"I think that covers the ground. I must get ready for the ten o'clock service. My yeoman will see to the last details of the tournament, the Army Chaplain is finishing up the vaudeville program, the electricians are looking for the trees, the bandmaster is tending to the music, the nurses and welfare secretaries will help with the jelly and gift packages.

"Let's go."

III.

THE LIFE-BOAT WATCH, CHRISTMAS NIGHT.

(It is after midnight, Christmas night. The eight men who compose the watch for manning the life-boat, in case of any emergency, are doing the twelve to four o'clock midwatch on the top deck. They are discussing the Christmas program.)

"Now that's what I call a real Christmas. I laid awake last night in my hammock thinking about those hymns, and I slipped in late at the service this morning. And wasn't that some tournament? Never saw Blackwell swing his mitts like that before. And I'd like to see a better time than we had this evening—the show, Charlie Chaplin himself, the hard candy, the singing. Boys, it was real."

"Well, I got up and I didn't care whether it was Christmas or not, but I'll tell the world that all this Christmas stuff flying around today has made me feel good. I'm glad somebody went to the trouble to put it over."

"Aw, shut up. Yu' guys make me sick! Christmas, bah! Yu' might think this was a pink tea or sompthin'. We're in the Navy. This aint no place for all this soft stuff."

"Now cut out that line of talk, will you? You think you're hard boiled. That's up to you. I'm playing another game, and that's up to me. I'm going back to my home some day and I'm not forgetting that. I'm glad we've had a real Christmas. It's that sort of thing that helps me keep decent. The Chaplain is always doing all he can to remind us of the decent things of life. He puts over the Sunday service and the Bible Class and he also puts over the movies, the athletics, the daily paper and that kind of thing."

"I heard him tell the Executive Officer, the other day, up on the bridge, that the reason he did all those things beside his religious work was to keep our off-hours busy and remind us of the normal things of life, here at sea, so that when we do hit the beach, it won't be such a contrast, and we'll be helped to play a clean game."

"Well I hear the Padre preach, but I'm glad he doesn't stop there. He does more than he knows with the boxing gloves, the newspaper, magazines, and that sort of thing to help us live the life he preaches to us about."

"Now look at the Christmas program. There was the religious part and then there was the other side, and both helped me. If there had only been the religious service, we'd be a pretty sore crowd right now —but, say, it was some Christmas."

A Visit of the Christ Child to a Humble Home

A Porto Rican Story

BY MISS MAY MELLANDER.

IT was one of those warm days when the air is laden with balmy breezes and there is sunshine everywhere—just one of those days which we find in the tropics—when we went to call on Felicita. It was some days before Christmas.

What she called her home was a small, tumble-down house built of what appeared to have been old boards even when the house was new. The walls separating her room from the almost empty living room, which also served as a bedroom at night, was only a low partition. Her resting place was a canvas cot which could be folded up and placed against the wall during the day time. There was no pillow and the only covering was a sheet, none too white.

The face which turned toward us as we entered was old and deeply wrinkled and it was easy to believe that the sick one was not only near eighty years old as far as years are concerned, but it also showed so many years of hardships. A smile lit up her weary face when she saw us which showed that in spite of visible suffering one could feel that in that storm-tossed body there was a soul which was always young.

"Oh, Niña," she said, the name she always gave the visitor, "I am afraid that I cannot attend Christmas service this year. My strength seems to be failing me."

Looking at the weak form her visitor said in all sincerity, "Perhaps you may be permitted to spend Christmas in Heaven this year. Think what wonderful service they will have up there and what glorious music."

"Oh, no," answered the dear old soul, "I do not want to spend Christmas in Heaven. I do not know much about Heaven, but I do know that the Church is beautiful at Christmas time. Don't feel badly, Niña, because I say this. You knew all about Heaven, did you not, when you were a little girl?"

"Yes," she answered, "I did. You, also, attended Christmas services. did you not, when you were a little girl?"

"Yes," said the visitor, "I did."

"I believe," continued the frail little woman, "that you tell the truth when you say that it will be beautiful up yonder, but I am not so certain as I am that I want to go to Church on Christmas Eve to see the Christmas tree and to hear the children sing."

Just then the daughter came in, upon whom the years had placed so much of poverty and sorrow that she almost appeared to be as old as the mother. The smile on her face showed a kind heart and one could easily believe that she had done what she could for the comfort of this aged mother.

As long as she was able and even longer, one might say, Felicita took a little comfort in the thought that she helped to pay for her food with the few pennies she could earn a week by washing. Many a time had the visitor seen her sitting on the ground rubbing clothes between her toil-worn hands over a low tub. She always made an interesting picture as she sat there singing or talking to herself under the cocoanut palm and shielded by some tropical shrubbery covered with bright scarlet or yellow flowers. In those days she seemed to have no other care and her one joy was to attend the service in the Church during the week and on Sunday morning. Before service she would come quietly around to the small home in the rear of the Church where the Niña's faithful mammy had something for her to eat or something warm to drink in order that she might have strength enough to sit through the service.

But now the world looked sad as there seemed to be nothing to which she could look forward. For several years she had been living like a child, planning for the annual Christmas service. She had heard the singing of Christmas carols, had seen the tree with its many flickering lights and had listened in her child-like way to the gospel story, and a new world had been opened up to her.

But why had she waited so long to learn to love this season as she did now? As a child she had not had many opportunities. There were no public schools and she was too poor to pay for any instruction. There seemed to be nothing for her as she had so little to give in return.

This happy season of the year had undoubtedly commenced for her as for many others with the quest for an "aguinaldo." This meant a gift of any kind from something which she might carry away with her or some refreshment given at the home, where the group of young people or where the individual might have stopped. It was an interesting sight in the country districts or in the small towns of that beautiful little island in the West Indies,

when groups of people with their native music would go from house to house to sing a song which was also called the "aguinaldo." It was a quaint minor strain with syncopated time. There were special words for this melody but often those making a request would state their own case in a rhyme which would flow from their lips with the greatest ease. A leader might sometimes sing his own words and then all join in the chorus. It might happen in some cases that they would be invited into the home where they could have a little dance and some refreshments, or they might be given something outside and then go on to the next place. Undoubtedly, Felicita as a child, had watched the three stars in the belt of the constellation Orion and had wondered how soon they would be directly overhead in that wonderful starlit sky of the south. The belief was that these three stars were the Three Wise Men or three kings as they say there. As they came down to seek the Christ child they would look for grass for their camels. Those children who had been so thoughtful as to place boxes containing grass here and there in their homes or elsewhere, would find a gift left for them by the kind Wise Men in return for the food for their hungry camels. This makes Epiphany a happy time and everyone for ages has enjoyed this day.

Felicita, now that she was old but still young at heart, loved this day also. It was then that the Christmas tree would be lit for the last time, all decorations removed and while everyone was sitting quietly, or possibly visiting with their neighbor concerning the service, the tree would be cut up into small pieces and each one given a small portion of a branch to take home with them as they had begged for this ever since the tree had been put in place. As the children or the choir would sing for the last time—during that season —Holy Night, Hark the Herald Angels Sing or other carols, a wonderful impression would be left with all who attended. All of this could not be forgotten during the year. There was a spirit in these services which had not been felt before by those who took part.

As we left the poor heartsick soul that morning, we wondered what we might do to bring this spirit to the sick one. The Niña and her companions talked it over but could come to no conclusion. They spoke to the young people about it. All were anxious to do their part. One said, "Shall we bring something to eat?" and they were answered, "Yes, she needs food but there must be something else also." Another cried out, "Let us bring her some clothes" and they were answered, "Yes, she needs clothes, but she needs something else as well." "Let us think about it and pray about it and we shall surely know what we can do."

Some days later a number were brought together to open a Christmas box which had come from the North. There, as an answer to the prayer, was a small artificial Christmas tree made of wire and covered with green tissue paper, with places for five small candles. This was in the days before those trees were on the market in that country.

"Oh, may we have it?" we cried, and laughingly but willingly and wonderingly it was handed over to this person who seemed so anxious to possess this small tree. She took it to the young people and asked them if they thought it would bring Christmas to Felicita. They said, "Oh, no, it is too small, and it is not real."

The Niña persisted, however, and said, "Can't we try it?" And they agreed.

On Christmas Eve, after the service in the Church there was a happy, talkative, laughing, perhaps thoughtless, group of young people who walked down the military road, turned off into a narrow side street and found their way to the small hut. The leader walked in first to arrange the sick one so that she might enjoy the treat prepared for her. It was soon discovered that the floor in the room would not be strong enough to hold the many visitors, so that they had to remain in the doorway and outer room.

After Felicita had been arranged, for a minute the leaders became discouraged because they did not see how it would be possible for the one most interested to see such a small tree. The daughter then brought a broken chair and on the chair was placed a soap box and on top of the soap box stood this small, artificial tree. When those five small candles were lit in that dark room, and Felicita was told to open her eyes, she not only did so, but sat up, clasped her hands and with tears rolling down her cheeks she exclaimed, "Oh, how beautiful. If Heaven is like this then I want to go and go soon." The young people hearing this and seeing the picture before them and the small lights penetrating through that darkness, felt moved as they had never been before.

Of their own accord, and as if with one voice, they softly commenced to sing one Christmas carol after the other. They sang as they had not sung in the church. The Christmas story was read to her and the short but wonderful service was one that will stand out always in the memory of those who were privileged to attend. The Christ Child had truly visited the little hut.

Christmas in Japan

BY THE REV. E. T. HORN.

"CHRISTMAS" in Japanese is "Ku-ri-su-ma-su," each syllable pronounced so that it takes longer to say it than in English. It takes longer to understand, too, for, as yet, comparatively few have found out the true significance of the word. As too often here and in other so-called Christian lands, so Christmas in Japan means a large commercial opportunity. The stores are everywhere decorated with evergreens and red ornaments and here and there "Merry Christmas" in English letters greets the passer-by as he glances in at the store windows. Santa Claus (or "Santa Kurosu," as he becomes in Japanese) is uncomfortably prominent, too. Indeed, not a few think that Santa Kurosu is the occidental Kami Sama (god) and that on Kurisumasu we "foreigners" celebrate his birthday. Even Christian Sunday School celebrations are not entirely innocent of giving encouragement to this popular fallacy, for, not infrequently, Santa Claus, with white beard and the proverbial red uniform, appears upon the platform of the church or Sunday School to dispense toys and candy, as a very important feature of the "service." Some of us are doing all we can to rule Santa Claus out of church; and let us hope that Japanese Christian sentiment will soon turn unanimously against him in holy places!

The Japanese are, however, inveterably fond of dramatics, and they seize naturally upon the occasion of Christmas celebrations to stage some very remarkable performances. Any missionary could mention some such that he has seen—or perhaps prevented from being staged. A couple occur to me as I write: A pastor who happened to possess several little sheepskins requested that the infants of the Sunday School be covered with them and permitted to lie down in the posture of sleeping sheep in the presentation of "While Shepherds Watched Their Flocks by Night!" Once, in one of our own Lutheran Christmas celebrations an uncensored program included a "number" in which a little Japanese girl, clad in the white nightgown of a certain missionary's daughter, impersonated an angel. This scene was rendered most realistic by having the "angel" descend from the top of a stool to indicate that she was coming from heaven! Such performances suggest the miracle plays of olden time in England. They belong to the infant stage of the Church. It is not long since similar anachronisms sometimes marred Christmas "entertainments" here at home, and it is not to be wondered at if our brethren across the Pacific, who are still babes in the faith, delight in them.

But how much better it is when our Japanese pastors appreciate the wonderful opportunity for real evangelism which is afforded by Christmas Day. The Christmas service of the Sunday School is *the one* service to which all the parents, brothers and sisters, aunts and uncles, and friends of the children will come without urging or second invitation. Thousands who never cast a shadow over the threshold of a Christian place of worship at any other time will be found in church on Christmas night. They come, of course, to see the children and hear them recite. They want to see how little Taro San and Okiku San will "do" their pieces—just as you like to see how well your Johnnie and Betty will do. They come to see the Christmas tree and enjoy the sociability of the occasion—and sometimes they come because they know that cakes and tea will be served without charge. But the point is, *they come.* What a shame then to waste the precious time by entertaining them with frivolous and meaningless "pieces" when they are just as much entertained by the recitation in speech and song of the simple Christmas story—and surely they are better edified. When this unique opportunity is fully utilized—as it often is—people who scorn to go to Church at any other time are softened by the compelling beauty and tenderness of the message of salvation which was brought to earth through the birth of the Babe of Bethlehem. "Out of the mouth of babes and sucklings hast Thou ordained strength" is demonstrated every Christmas in hundreds of Japanese Sunday Schools as the little ones preach the Gospel to their unbelieving but fond relatives and friends.

More than once I have myself witnessed the power that the Christmas Gospel exerts. Never, however, more vividly than when I participated in the celebration of Christmas in a place where there had never before been a Christmas.

Christmas, 1918, was the first Christmas at the village of Tamano. Tamano is an insignificant place about fifteen miles from the large city of Nagoya. It is a rather inaccessible place, too, and one which, with so great need in larger places, would not naturally attract missionaries as a strategic preaching point. The missionaries happened to go to Tamano—I say "happened," but nothing really just happens; if the author of the Book of Acts were writing this, he would say "We were led

by the spirit" to go to Tamano—because it was a beauty spot and there was a pretty Japanese villa for rent cheaply and we had to get out of Nagoya during the summer for the sake of our children. Well, in 1917 and 1918 we spent our summers there. The second summer one of us undertook to start a Sunday School in the house. After returning to Nagoya in September, preaching was continued at the villa at Tamano once a week. The Sunday School had prospered during the missionary's residence there, but in the fall attendance dwindled seventy-five per cent. It was hard to continue the work at Tamano because it consumed too much of the time of our one evangelist; but we determined that work there should not cease before Tamano had had a Christmas. On Christmas night we "had Christmas" ("did" Christmas, as the Japanese say) at the Nagoya main Sunday School, and we were not able to make arrangements for a celebration at Tamano till the twenty-eighth. But that made no difference to people to whom the twenty-fifth of December had no meaning, anyway. On the 27th one of us started out to go to Tamano by bicycle; his baggage carrier was loaded with invitations which the evangelist had worked at all night till 2 A. M. The invitations were mimeographed and each was done up in its own envelope and addressed (by hand) with an equivalent of "To whom it may concern" in politest Japanese. There were about five hundred of them. It was our intention to go from house to house and leave an invitation at each; but the first person called upon—who was, by the way, the caretaker of our villa, and a respected old man—said that the village boasted an official janitor, whose business it was to do all official errands, and that he could be got to deliver the invitations and ascertain who would be able to come. This, he explained, would be the best way—most convenient and thoroughly in accord with Japanese custom. We could figure out ourselves pretty accurately how many people would come to the celebration—if the average attendance at the Sunday School was twenty children, something out of the ordinary should attract five times that number; and if no adults usually came, at least two dozen could be counted on to come out of sheer curiosity. So the next day, two of us missionaries and our evangelist went out to Tamano armed with cakes and oranges enough to supply a hundred and fifty people. We decorated the interior of the house with flags of all nations in streamers, and Japanese lanterns—stock decorations for Church celebrations, as well as all secular functions in Japan—and hung around the walls Bible texts written artistically with the brush with black ink on white paper in true Japanese fashion. Above the place where the pastor was to stand we suspended the Star of Bethlehem in gilt and tinsel. Well, of course, it rained; it had rained a little all day, but towards four o'clock, the appointed hour, it poured. Nothing daunted by the weather, long before time a hundred children and twenty-six adults gathered.

Of course it had not been possible to train the children beforehand to go through with a program. So the evangelist took occasion to have the children memorize Scripture verses, setting forth the Christmas message. He then taught them some easy Christmas hymns—of these one was to a Japanese popular air. They sang it without other accompaniment than the clapping of their hands to mark time. The time went with a catchy swing: "Kurisumasu, Kurisumasu! Kyo wa medetai Kurisumasu!" Over and over they sang it. Translated it goes: "Christmas, Christmas! Today is Merry Christmas! Let us celebrate it together! The day when Jesus was born—this merry day let us celebrate together!" Very simple, but after the pastor had explained it, emphasizing the significance of Jesus' birth and life and teaching, for those boys and girls and grown-ups, too, it acquired a new meaning and young and old joined in it with enthusiasm. To us this was a sacred moment—this moment when, for the first time, a little nook of heathen Japan saw at least a faint gleam of the Light which shone on the world on Christmas Day.

After the service proper had closed with a prayer and benediction each child received a bag of cakes and an orange, and the afternoon's celebration was over.

One hundred children returned to their homes knowing at least that there was a Christmas and that Christmas was a glad day, and that Jesus was born on that day, and that Jesus was the Saviour of the world. And twenty-six old men and women went home wondering at the strange things they had seen and heard.

"Commonplace occurrence!" do you exclaim as you come to the close of this little incident? Commonplace, it is true, but not insignificant. Can you tell how far the influence of this commonplace Christmas celebration has extended?—may yet extend? Can you tell what fruit that simple hymn that those children learned there may bear in their lives and in the lives of others? Friends, this commonplace incident and myriads of similar commonplace incidents—well, these constitute mission work. To sow, to water, and leave the increase to God to give in His own good time—that's the missionary's task and privilege.

Christmas in India

BY MRS. VICTOR McCAULEY.

NO snow, no sleighing, no snow-balling, no crisp, cold air greets you on a Christmas morning in India. No cheery "Merry Christmas" rings out to you from those you meet—and the equivalent of that loved phrase "Merry Christmas" in Telugu — "Neeku santhoshakaramayana Christmas kalugunugaka" (!) somehow loses its force by the time you get it all said! But the clear rosy dawn, the cloudless sky, the chattering parrots on your roof, the cawing crows in the neem trees outside your window, and the bright faces of the Christians on Christmas morning with their cordial "Salaam" all become equally dear to you, as the years go by—in the land where you have lived and loved and worked. You learn to associate Christmas with marigolds instead of holly—with jasmine instead of poinsettia—with sunshine instead of snow, with white dresses instead of furs.

Early Christmas morning, "a great while before dawn," bands of white robed singers, boys from the Boarding School and Orphanage—come around singing "Hark, the Herald Angels Sing," "Joy to the World," "Silent Night," and other Christmas hymns in Telugu. Sometimes they try them in English. Then it seems to you an unknown tongue, and you wonder what strange language this is which they are singing. To hear these boys singing these beautiful Christmas hymns, to realize that they are among the number of the redeemed in India—redeemed by this same Jesus—causes one to thank God with new fervor every Christmas morning for the privilege of helping to bring the good news of the Saviour to these people.

Christmas morning at eight o'clock finds the church crowded with Christians and some of their Hindu and Mohammedan friends. Marigolds, palm branches and a gaily decorated Christmas tree delight the eyes of the color-loving people of India. They are all dressed in their finest and gayest clothes. Green, purple, yellow, pink and red run riot. All the colors of the rainbow pass before one's eyes in bewildering confusion. "Even Solomon in all his glory was not arrayed like one of these!" On such occasions some of the boys come forth in wonderful pink and blue celluloid collars, gaudy red and green neckties, and huge diamond stick pins—all purchased in the bazaar for a total magnificent outlay of perhaps thirty cents!

Not much attention is paid to the sermon on Christmas morning. It is a time to meet and greet old friends—to appraise and admire each other's new clothes—just to be happy through and through because it is Christmas Day. The sermon is but a minor adjunct! But if "just being happy makes God glad" surely He must look with special joy on our Christmas congregations in India on Christmas morning.

After the service and all the attendant visiting, the members scatter to their several homes where they have their fine Christmas dinner of rice and chicken curry, if they can afford it! Now, since the price of a chicken in India ranges from six to twelve cents you might suppose most of them can afford one, but, alas! you in America do not know of the poverty in India! And many families think themselves fortunate on Christmas Day if they can purchase two or three cents worth of goat meat for their Christmas curry. The leaf plates are spread, the rice dished out, by hand, onto the plates, the curry poured into a little hole in the top of the mountain of rice, and then the family sits with bowed heads while the blessing is asked. As soon as the blessing is over they all dip in with their hands, mix up a little ball of rice and curry, skilfully flip it into their mouths and begin the serious work of eating. No mirth or levity or general hilarity accompanies the meal of a son of India! With him it is a serious business, this matter of stoking fuel into his body; and the performance is uninterrupted except by an occasional belch or grunt of satisfaction. After he has eaten to his stomach's content he leans back and expresses his appreciation of his wife's cooking, of his complete gastronomical satisfaction by long, loud and vociferous belching. To American ears this may sound objectionable. To an Indian it is the acme of proper etiquette!

Christmas afternoon the Indian Christians spend visiting each other or the missionary whom they happen to know best. They do not go without taking some small gift. Usually this gift is fruit or a garland of marigolds, or a small parcel of sugar fastened together with cloves. Sometimes one is quite touched to have some poor Christian, whose daily wage may be eight cents, come bringing a tray full of rice, cocoanut and onions and carrying a protesting chicken—his gift of love which he begs you to use for your Christmas meal! None of these donors expect to leave your home empty-handed—and small dolls, whistles and marbles for their children and folded "ravikalu" (jackets) for their wives are always kept ready.

Christmas night is the big time to Indian Christians. The morning and afternoon are simply to be lived through, while wait-

ing for the one great event of the day—the Christmas play at night. This play is held out in the yard of the church. A stage is erected at one side—mats are spread on the ground for the audience and long before time for the play to begin the place is packed with happy, eager spectators. The play is "The Story of the Shepherds." There is no going up of the curtain. Everything is done, the actors "made up," the scenery shifted, etc., right before the audience. No deception! Everything open and above board! The audience sits breathless as the shepherds awake from their sleep at the light in the sky and the sound of the angel's singing. Nothing is detracted from the play by the fact that they saw one of their friends climb the tree with a torch in his hand, as the angel, saw his wings handed up after him, and heard some one call out to him in a loud stage whisper: "Time to sing! Time to sing!"

The annunciation to the shepherds, the joy of the shepherds over this good news, their trip to Bethlehem, their adoration of the child Jesus, their return "glorifying and praising God for all they had seen and heard" are all vividly portrayed. To the silent, watching, eager crowd it is no play, but a very real fact—that this "good news" proclaimed by the angels is the same good news of salvation through Jesus Christ which has come down to them, and which gives them today a surer hope in the future, a happier life in the present, than their Hindu neighbors know.

An American in India misses the spirit of Christmas among the great bulk of the population. Their buying and selling in the market places goes on as though Christ had never been born. A few educated Hindus are now beginning to send us Christmas cards—but, alas, what countless millions of them know not that they have a Saviour or that there is a Christmas Day!

Dear Luther Leaguers, it is for us to send to our brothers and sisters in India the Gospel Light of Christmas Day.

Christmas in Africa

BY BERTHA KOENIG.

"BEHOLD, I bring you good tidings of great joy, which shall be to ALL people."

The sun was coming out from his hiding place behind the dense woods, the little rice birds flitting among the palm trees were sending out their merriest notes, and the whole aspect of nature seemed more like a beautiful June morning with the dew glistening on the flowers and ferns; but it was Christmas morning and Christmas carols were ringing out over the hill at the Girls' School. Happy little curly heads awakened from sleep thanked God that "He had spared them to see this Blessed day." For it was the day they had looked forward to with great eagerness, and does not the Spirit of Christmas awaken this same eagerness in children everywhere where Christ is known?

But would this Christmas be the same welcome day as it had been the last year? Would there be any Christmas gifts? No big boxes had come to the mission as in other times, all because there was "Big War going on." This however concerned the missionaries more than it did the children. For several days they had been waiting for news of the boat that was due. Two missionaries were exected and they would bring with them some little gifts for the children. No boat had arrived and two missionaries had sat up late on Christmas Eve looking over boxes of left overs of last year's shipment. They succeeded in finding some little gift for each girl and at a late hour they put fifty little packages into a basket including some dolls for the little girls.

The Christmas tree was put up on the front piazza and trimmed while the girls were eating their breakfast. The bell rang for chapel; the story of the Christ Child and the singing of Christmas hymns again renewed our love for the Babe of Bethlehem. Then the girls were asked to come around to the front of the house. At first there was a silent admiration when they saw the tree, but as they crowded around and each one was trying to find her name, there were expressions of delight. After they had enjoyed the tree long enough the gifts were distributed. Ring and marching games followed. It would be no real holiday without these games. About one o'clock we all went to Day Memorial Church for a Christmas service given by the Sunday School. A pretty little cantata was rendered involving Christmas carols and the Christmas story. There were some present who could not understand English, so one of the girls told the story of the Christ Child to them in their own language.

After the exercises a treat of syrup candy and peanuts was given to all present. The candy was made at the Girls' School the day before. To attempt to describe the making of it would mean a long story, so we leave it to your imagination.

There was a Christmas dinner, too, not an American roast duck or turkey, but rice and greens, fresh meat cooked in palm oil and seasoned with a little country pepper, and oranges for dessert. After dinner there was time for more games. It was a full day at the Girls' School, filled with temporal and spiritual joys, all because the Light of Bethlehem's star had shone into the hearts of those who could sing "Glory to the New Born King."

It was daybreak in the little village; the little nude, black-skinned children were creeping out from the little dark mud huts. The men were slowly moving around, some going to the palaver house, others starting out for the hunt. The women were beginning their work, some carrying water, others beating and washing some clothes at the waterside, while still others sitting just outside their huts washing the baby, dipping the water out of a little iron pot with the hand. Baby's bath is finished with a streak of chalk over its forehead and chest, sometimes the baby's whole face is chalked. They start out to the farms, the mothers tie their babies on their backs, the mat and cooking pot is placed on the head, the children follow, some carrying the chicken baskets, others the fire, each little group going to its own farm kitchen. All day long the little ones are left to amuse themselves playing with bamboo sticks and palm kernels around the kitchen, when hungry they are given a piece of roast cassava and the baby is fed on soft rice. The man comes in from the hunt, but he does not gather his family around him for a family breakfast, but he takes his bowl of dumboy and pepper soup and shares it with his friends who have come with him. While he is enjoying this the women are beating out rice in a mortar, the children are waiting to see what is left for them in the bowl. The men have finished and go their way, this time toward the Bamboo swamp—to the Palm tree where the palm wine is dripping and the women sit down to their dumboy.

Evening comes and the children drive the chickens back into the baskets, the mothers again tie their infants on their backs, the pot of beaten rice, some palm kernels and the mat on their heads, carrying the fish nets which they have been making. They must go home now to cook the rice. (The evening meal is always cooked and eaten in the village.) Other women join the procession, they have been seining the creek for fish. Some of the men are carrying home logs from the farms. These logs must be cut into three lengths, placed in the center of the hut, and the rice cooked over the fire of these logs. The little children make their beds beside the logs, on mats.

The moon rises and the tum-tum of the drum begins, calling for the dance. A group of young men and boys march in fantastic step, the leader playing on a lyre made of a gourd and fiber. In another part of the village is a large group of men and women. The center of attraction is a woman, performing with grace and subtleness the newest vaudeville dances known only to the native.

Thus the day of this little village closes. It is one of a thousand like villages where there was no breath of Christmas. How should they know that it was the Birthday of the King? No one has told them the "Tidings of great joy." How long before Christmas carols and Glad Tidings shall resound from these villages? Africa is waiting. How long will YOU let her wait?

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ILLITERATE COUNTRIES

Wonderful argumentation to rake up a country as far remote from Luther's direct influence as Scotland as an example and pass over those parts of Germany that were directly touched by him, and where the new church orders made such immediate provision for the educational needs of the people. Suppose the facts even in Scotland are exactly as represented, the other fact also remains that the present illiteracy in Scotland, after a few centuries of Protestantism, is only 3.57 per cent., according to the figures given in the report of the United States Commission of Education in 1900. Two countries for which we have the figures at hand do still better. Germany, two-thirds Lutheran and wholly under the influence of the love of knowledge instilled by the Reformation, has a percentage of illiteracy of only 0.11. Switzerland, largely Protestant, has 0.30 per cent. illiterates to its population. England, 5.80; Holland, 4.00; the United States, 10.70. Among Roman Catholic countries France makes the best showing with 4.90 per cent., but when we turn to the other countries that are in the Roman fold, most of which have never suffered any such "catastrophe" as that which shook Scotland, we find them credited with the following per cent. of illiterates: Belgium, 12.80; Ireland, 17.00; Austria, 23.80; Hungary, 28.10; Italy, 38.30; Spain, 68.10; Portugal, 79.00. We won't include the countries of Latin America—that would be rubbing it in too hard. It just looks, however, as though Luther's work may have done something for education, and that the Roman communion either has not been very successful in her school work or else has been so unfortunate as to have the most backward and dull of the European nations as her most faithful followers.

A Lonely Soldier's Christmas

BY LALLA M. McGRAW.

IT was nearing the twenty-fifth of December and the discussion of the plans and preparations for a Christmas in camp sent John Shirley to his barracks with the first real case of homesickness he had ever known. He had not been in the service long enough to become inured to the hardships of the life, and the drill work tired him as much as the stern discipline fretted him. When his aching muscles should become hardened, and his heart thrilled by the "big chance," perhaps he would be able to be a real soldier, but tonight nothing mattered for all in the world that seemed worth while was a furlough, and well did he know that could not be secured. As he knelt by his bunk the only prayer that he could offer was one for strength to bear a Christmas in the dreary surroundings of a training camp almost a thousand miles from home.

With the morning sunlight came strength and saner thoughts, but all day he tried to avoid thinking of the approaching holiday season.

A day or two later he was surprised to find with his letters from home, one bearing the post mark of the city near the camp. He knew no one in the town and wondered who could possibly be writing to him. Opening he read:

"Dear Mr. Shirley: Several days ago I met your chaplain and asked him to send me the names of several Lutheran boys from my old home state, and yours was among those he sent me. I am so glad that your name is John, for that is the name of my boy who cannot be with us this year, and I am hoping you can take his place.

"If you can obtain a pass, and care to come, please come in as early as you can on Christmas Eve. We live on the Sullivan avenue car line, at the corner of Pine street and Tenth. If you will make our home yours at this season, you will add greatly to our Christmas joy.

"Cordially yours,

"(Mrs.) MARY SIMPSON.

"Dec. 18, 201 Pine St."

The surprised soldier read the letter several times and then at his very first free moment he wrote a note of acceptance, and to make sure that his hostess should know of his eagerness to spend Christmas in a home, even that of a stranger, he hurried the letter on its way by means of a special delivery stamp. Go, why certainly he would go. He would break out of the guard house, or run the risk of getting into it, to accept such an invitation. But that was not necessary for a pass was easily secured and long before twilight on Christmas Eve he was on Pine Street looking for his Christmas home with feelings of curiosity mingled with happier anticipations than he would have thought possible a week ago.

The house was rather a modest looking place, but it was evident even from the street that it was gay and festive and that it had the real home atmosphere.

A motherly looking woman answered his ring, and a delicious odor of home cooking greeted him even before Mrs. Simpson had the time to assure him of his welcome.

At the second ringing of the bell a young girl answered it to greet another lad in khaki and a moment later another came. In the friendly atmosphere of this home, the getting acquainted time was reduced to a very few moments, and the entire company being from one state furnished many topics for conversation.

After a time, Mrs. Simpson said, "Miriam has charge of a carol singing expedition at four o'clock, and she would be very glad for your help. You know we have very few young men in the church this year." And so at four o'clock a happy crowd of twenty young people were being introduced to each other and then hurried on their way by a most friendly and energetic pastor who was at once the life and energy of the party.

Just one song was sung before the windows of one of the older members living near the church, one whom all delighted to honor. Nearby was a private hospital. The lower hall made a splendid choir loft, for from there the fresh young voices could reach every sufferer in the building, and pain grew easier to bear, and home sick hearts were cheered as "Silent Night," "Oh Little Town of Bethlehem" and "It Came Upon a Midnight Clear" carried real joy. Then the party entered doors that were at once locked behind them. Here in the central hall their voices could reach every cell in the jail, and very soon all the tiers of corridors were filled with those who would have no other opportunity to hear the Christmas story. After the first

hymn was sung the pastor read the lesson and offered a brief prayer. Several other hymns followed and then the party proceeded to the city lock-up. Here they were admitted to the corridors near enough to speak quietly to those behind the bars. Again the same songs were sung and after the prayer, the pastor gave his Testament to one of the young soldiers to read the lesson. Christmas behind the bars! Surely Christmas in camp would be splendid compared to this.

A few blocks away a large building housed the city hospital. This place was next visited, and on every floor, and in every ward, the singing of the carols brought pleasure. Again and again the nurses would bring requests for another visit, or ask for the singing of a favorite hymn over again. When John Shirley's turn came to read the beautiful lesson, his voice trembled a bit at first, but the joy of speaking a word of cheer to the sick and suffering eased the ache and bitterness of his own heart, and never had his fine tenor voice given him more happy satisfaction than on the rest of this carol singing evening.

Tired and hungry the Simpson party returned home to be greeted by Miriam's father with a hearty, "Well, boys, I am glad you could come in home tonight," and to be ushered into a dining room where a table with a wondrously white cloth bore a well cooked, but ordinary evening meal, served with such silver and china that made the meal a feast to the boys after some months' use of a messkit.

After the supper was over each one was told to do exactly as he would do in his other home, whereupon one went to the kitchen to help mother, another went down street for a tree to grace the living room and John accepted Miriam's invitation to help trim a tree for a neighbor's child, whose father was ill in a hospital and whose mother was too badly crippled with rheumatism to manage to put up the tree that would make the day a happy one for the little daughter.

The service in the church was held at sunrise on Christmas Day, and as the Simpson family took their places in the family pew, an usher handed Miriam a note which she read and passed on to John: "Please loan the choir your soldier friend who sings tenor." This was a happy privilege for John, for last year he had directed the choir in the little home church and nothing else could have made him feel more thoroughly at home than helping to sing the same songs here. Even the anthems were familiar ones. The home folks seemed nearer, somehow, and the faces of a few of these people appeared familiar and friendly, and the greetings exchanged, and the words "Merry Christmas" did not have a hollow sound at all.

Back home again, while the dinner preparations were getting under way with the help, or hindrance, of the K. P. of the night before, Mr. Simpson planned several errands for Miriam and the two boys. A basket of good things was carried to a family in need, and a visit was made to a dear saint whose eighty years had been full and happy ones. After a few moments of bright, merry chatting, Miriam picked up a well worn Book and read, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night," words dear to the heart of the hostess, but which she would never be able to read again until "her eyes behold the King."

After dinner a call was made in the home where a young friend of Miriam's was slowly but surely passing through his last hours, and here Miriam left most of the wonderful red roses that had beautified the Christmas dinner table. That they had been ordered by an officer now on his way across was the confession that made John Shirley feel free to tell her of the little house that was being bought and the home that was to be made after the war was over.

After the call was made, and the dinner cleared away, all were content and happy in a quiet family group around the open fire, and before the party broke up an hour was spent around the piano. As John rode back to the camp that night he was happier than he had dreamed it would be possible for him to be at Christmas time, many miles apart from all those he loved and whose interests he held dear, and engaged in training for work that would possibly and very probably require of him the supreme sacrifice.

"In spite of all that," he thought, "I have been happy, and happy not only because it is the Birthday of our King, but also because it has been spent in making others happy." As he drew near the camp he was surprised to realize a feeling almost of affection for the place, not because he was a soldier by choice, but because he was realizing as he never had before that here he was being trained in a service for others and in such service he could find highest joy.

OHIO

—The Hon. John F. Kramer, of Mansfield Ohio, has been appointed the First National Prohibition Commissioner.

TEXAS

—Rev. J. Frehner, a retired pastor of the old Texas Synod, due to the shortage of ministers is serving the mission field at Miles. He has succeeded in beginning a Luther League, and reports the mission in a prosperous condition

HARRY HODGES, Editor, Philadelphia, Pa.; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the cooperation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items to 846 Drexel Bldg., Philadelphia, Pa.

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Editorial

CHRISTMAS

This is the day of the child. It is the day when all of us who have a proper perspective of life are children no matter how much the frosts of winter are on our temples; no matter how much the frame is exhausted with years of toil. We are celebrating the birth of a babe, the most wondrous ever born and the most wondrous event in the life of any person. Those who have doubts or misgivings about the Divine Paternity of Jesus might put them aside until they can better explain how any child is born into the world. The wisest savant cannot tell us and the mystery is now as great as ever. It is the perpetual miracle which brings joy into the world, without which this beautiful earth would be a prison house.

Undoubtedly the Creator might have made human beings in a different way. We might be born mature and fully developed mentally; we might be without affections or without sorrow and care in bringing children into the world and rearing them; but such a world would be so undesirable that it would be a mockery. God has not mocked us in any manner. He has made this a world of families, and the family today remains the greatest institution on earth. Every one coming into the world is an inheritor of many glorious things and, best of all, that of immortality and a redemption from all sin throughout a glad eternity. That is why the birth of a child is such a glorious thing, why children are loved. They are to all of us ministering angels and are themselves of divine essence. It was the Christ, Himself, who said that unless we become as little children we may not inherit the kingdom of heaven.

The world today has its heart attuned to the glories of heaven and the blessings on earth. It is not, in fact, a mere Christian holiday. Its spirit spreads over all civilization, covers all creeds and races, whether the birth and ministry of Jesus are accepted in orthodox manner or not. We know that today there is special gladness in the world, that we are all giving up ourselves to enjoying ourselves and principally through giving happiness to others. It is more blessed to give than to receive, and today we are all givers and receivers. What boots it that tomorrow will bring the usual round of tasks and daily cares. Today we may sing hosannahs and join in unrestrained merriment with the children who are keeping the world alive and who supply it with all the motives that lead to high and noble action.

The details of the birth of Jesus occupy only a few lines. Such an event in these days would be heralded by unnumbered tomes and the world would be filled with them. Yet they could really tell no more truth than is conveyed in the simple sentences of the Gospels. They are enough. Christ was born in Bethlehem and He saves people from their sins. Not in a mighty fortress or in some gorgeous palace was the Saviour born, but in a stable with a manger for His first resting place. Whether or not one believes anything else in the Gospels, the fact of the birth and mission of Jesus is not to be disputed. He was born as humbly as any man who ever came into the world and He lived as simply. That is the thing for us to remember today and every day. Jesus was no hater of wealth. He dined with the rich as well as the poor, but His message ever was that there should be the simple, child-like heart in every one. That being the case, He cared for nothing else, knowing that the rest would follow.

And so today as we join with the children in their glad times let us also return

(*Continued on page* 34.)

General Secretary's Letter

DEAR LUTHER LEAGUERS:

Many weeks have passed since it has been my privilege to write to you, owing to the pressmen's strike in New York City, but the work has gone on unabated.

We are now publishing our twenty-sixth series of topics. These were adopted by the Buffalo Convention. Not until the scroll of time is unrolled will the record of what twenty-five years of study of these topics has meant to the Lutheran Church be revealed.

Beginning with this issue we start a page on helps and hints for senior topic leaders, edited by the Rev. J. S. Albert. I know you will appreciate them.

With the thought that a prophetess is not without honor save among her own people, I want to quote from the *Missionary Review of the World* concerning our office secretary: "The Christian Americanization charts made by Miss Brenda Mehlhouse utilized in a very clever and effective way the patriotic emblems and border effects obtained from rolls of crepe paper. A roll of crepe paper, a jar of paste, some striking facts from "Christian Americanization" together with a little ingenuity will give atmosphere as well as information to any meeting."

The treasurer's accounts are now kept in this office and all remittances and correspondence incident thereto are to be sent here.

The Luther League jewelry, such as emblems, pins, etc., has been turned over to the United Lutheran Publication House, and future orders for same are to be sent there as per the back page advertisement in the REVIEW. The books of the Reading Course can also be obtained at the same establishment.

The Christian Endeavor Society in August held its convention in Buffalo. One of its features was denominational conferences. The report says that the Lutherans met in a Presbyterian Church and several interesting comparisons were made between Christian Endeavor and Luther League. I should have enjoyed attending that meeting.

It was my privilege to attend an institute of the Epworth League, the young people's organization of the Methodist Church, held here in Pennsylvania. As I entered the assembly room, the audience sang Luther's Battle Hymn, I was escorted to the stage, given the Chautauqua salute and was invited to offer prayer. Later I visited the literature department and was invited to help myself. I came away with an armful of books and pamphlets with which I was presented with the compliments of the General Secretary. This is what I call real Christian comity.

It was the privilege of your secretary to have in charge the entertainment of the delegation from the Lutheran Church in France during their week's sojourn in Philadelphia.

The accounts of the conventions which have not yet appeared will be published in the February REVIEW.

There is only one message for December, the angel message of "Peace on earth and good will to men."

The month of the year called December is always a period of anxious expectation. A guest is at the door. A messenger of grace draws near. The feet of the Saviour are on the threshold. Dreams are coming true. Visions are being made real. Prophetic voices are being vindicated. The garden of hope is strewn with flowers in winter—the blossoms of Jesus' love.

There are songs in the air. There is joy in the heart. From the manger on earth to the palaces in heaven, a little child is acclaimed the world's Redeemer.

As the angels sing and as men rejoice, the music both of heaven and earth is composed on one theme—"God so loved the world." It is repeated over and over again. Its variations are sublime, eternal harmonies of divine compassion. The still small voice bidding men to hope, moves onward into a crescendo of triumph, bidding men to see. The dying echoes of the songs of the past are clothed in living tone and join in the glorious ensemble which announces the emancipation of sinful men.

"God so loved the world." Repeat it every voice. Enclose it in every heart. Lay hold of it every mind.

And when the day has come and gone, keep its message with you throughout the year. Walk with it into the valley of sadness. Ascend with it the mountains of gladness. Let the Christmas music never leave you. If God so loves us, ought we not therefore to love one another?

This, Leaguers, is my Christmas message—"that ye love one another as God has loved you."

HARRY HODGES,
General Secretary.

REMOVAL NOTICE

The Rev. Dr. Luther M. Kuhns announces the removal of his office to 458 Saunders-Kennedy Bldg., Omaha, Nebraska.

Luther League News Items

[All items for this page should be in the hands of the Editor by the tenth of the preceding month.]

NEW YORK

—The Luther League of St. John's Church, Syracuse, N. Y., takes great pleasure in announcing that two of its active young men are now at Wagner College preparing themselves for the ministry. The one, Arthur Hagan, is in his second year of study, while the other, Frank Schiermeyer, is a first year student. They are both earnest workers and splendid young men, and we are very proud of them. We urge and challenge all Leagues to do as well, or better.

PENNSYLVANIA

PHILADELPHIA

—The annual dinner of the local League presidents of the Philadelphia district was held at the Church of the Apostles on October 2. President of the district, Mr. H. K. Heinz, presided. The work for the coming season was planned and outlined, and each local League was urged to contribute its share to the program adopted. The General Secretary of the Luther League attended, and in some brief remarks outlined the plans of the Luther League of America in connection with the United Lutheran Church.

ALLENTOWN

—The Allentown District Luther League held its convention on Armistice Day, November 11, in St. Michael's Church, Allentown, taking as its theme "Peace and Progress." A conference on League methods was conducted by the General Secretary of the Luther League of America, and addresses on "Things Emphasized in the Reformation Which Need Re-emphasis Today" and "Peace, Progress and Personal Effort" were given by the Rev. H. P. Miller, of Bethlehem, and the Rev. P. J. Neff, of Easton.

LANCASTER

—The twenty-fifth annual convention of the Lancaster District Luther League was held in Grace Church, Lancaster, on Octobe. 30. The speakers of the day were the Rev. A. F. Neudoerffer, of Rajahmundry, India, the Rev. M. A. Kurtz, W. M. Mearig, the Rev. S. W. Herman, D.D., and the General Secretary of the Luther League of America.

ERIE

—On October 10, in Luther Memorial Church, an organization consisting of the Luther Leagues of Erie and vicinity was effected, to be known as "The United Luther League of Erie and Vicinity." Its object is to promote fellowship and interest between the various Leagues and to accomplish this end a number of rallies for the ensuing year have been arranged.

HARRISBURG

—The second annual convention of the Harrisburg District was held on Thursday, October 2, 1919, in St. Mark's Church, Mechanicsburg. The morning and afternoon sessions were devoted to reports and business. In addition there was a discussion of the subject, "The Luther League, a Training School for Church Workers." Rev. P. G. Sieger, of Lancaster, Pa., was the evening speaker. The following officers were elected: Musser D. White, president; J. S. Peiffer, vice-president; Alfred Sutcliffe, treasurer; A. S. Hertzler, recording secretary, and A. K. Rupp, corresponding secretary.

PITTSBURGH

—The executive committee of the Pittsburgh District Luther League is engaged in a series of visits through the entire district, and are boosting the next State convention to be held in Pittsburgh next summer. The committee is also getting in touch with many locals who are not members of the district but are in the United Lutheran Church.

NEW JERSEY

CAMDEN

—In connection with the celebration of its fortieth anniversary, Epiphany Church on November 3 observed "Sunday School and Luther League Night." An interesting musical program was rendered, and the speakers of the evening were the Rev. C. P. Wiles, who spoke on Sunday School work, and the General Secretary of the Luther League of America, who brought greetings from that body.

OHIO

—The Zanesville District of the Luther League of Ohio held its annual convention on August 28 in Zion Church, at Stone Creek. The convention sermon was preached by Rev. K. A. Shofer at the morning session. This was followed by business and a discussion of League problems. There were two addresses at the afternoon session as follows: "The Luther League as an Educational Factor," by the Rev. H. N. Nickolson, and "The Luther League of Ohio," by Mr. G. H. Ilgin. At this session there was also a discussion on the subjects of Junior, Intermediate and Senior League work. At the evening period the address was delivered by the Rev. F. H. Roth. The following officers were elected to serve for the ensuing year: President, Rolland Doeser; recording secretary, Lillian Johnson; corresponding secretary, Florence Doeser; treasurer, Walter Moomaw.

ILLINOIS

CHICAGO

—A banquet by the Luther League of Chicago to honor and welcome home its "boys" and celebrate its twenty-fifth anniversary was held in the Central Y. M. C. A. on October 22. A program of music and readings, with the address of the evening by the Rev. S. P. Long, D.D., was enjoyed by all.

—At a meeting of representatives of the Chicago Luther League held in September, a petition from the Lutheran Women's League suggesting that the League furnish coal for the winter months at the Children's Receiving Home at Maywood, was considered and a motion carried to that effect.

WASHINGTON

VANCOUVER

—The Luther League and the Church at large was shocked to learn of the sudden death on August 30 of Mr. W. S. T. Derr, president of the Oregon-Washington League. Mr. Derr had suffered for a number of years with diabetes, and during the last year had been gradually losing health. He continued his work in all lines of Church activity, however, and attended the convention of the State League held in New Era, Ore., where he was to have made an address, in disobedience to his doctor's orders. He was taken suddenly ill while there, taken to a hospital and died in a few hours. At the time of his death Mr. Derr was a member of the church council, several Synodical committees, president of the Oregon-Washington League, and Justice of the Peace of Vancouver, and was a leader in the work up and down the whole Pacific Coast. His loss is a severe one not only to his own church, but to the Luther League and the Church at large. A friend pays him the following tribute: "Mr. Derr was the truest Christian man it has ever been my privilege to be associated with. He carried on the work of God seven days of the week, and died as he wished, doing the work of the Lord."

Our Churches and Institutions

NEW YORK

BUFFALO

—Rev. P. E. Scherer has resigned as assistant at Holy Trinity in order to accept a call as instructor in the Philadelphia Seminary.

—In order that the Buffalo congregations of the United Lutheran Church may become prepared for the general Every-Member Canvass in November, and that the members may become better acquainted with the opportunities, the aims and the possibilities of the United Church, the pastors are planning a series of four mass meetings in the latter part of October and the beginning of November, at which leaders in the church will be asked to speak. Judging by the past successes in such mass meetings in Buffalo, the coming series promises to be very helpful, provided the speakers do not fail to appear, as was the case during the reconstruction campaign.

—The United Lutheran Church is completing its organization for the presentation of its budget to all of its congregations, through the various district synods, culminating in an Every-Member Canvass this fall, through which the systematic benevolence of the body is expected to be put on an adequate and permanent basis.

PENNSYLVANIA

PHILADELPHIA

—On November 17, at the Down Town Club, a dinner was tendered by the Lutheran Co-operative Association to the Lutheran students of the University of Pennsylvania. The speakers for the occasion were the Rev. J. Henry Harms, D.D., the Rev. Edwin Heyl Delk, D.D., Mr. Otto E. Albrecht, '21, Lutheran vice-president of the College Christian Association, and Mr. Howard T. Hovde, '22.

—Under the auspices of the Lutheran Woman's League of Philadelphia, the Lutheran students in the various girls' colleges and nurses' training schools in and about the city were tendered a reception and buffet supper at the Aldine Hotel on November 15. Addresses by Miss Mary E. Markley, student secretary, who dwelt on the need of enlisting our young girls in the work of the church; by Miss Mary Borthwick, on furlough from India, who made a strong plea for doctors and nurses for that country, and by Mrs. E. C. Cronk, who portrayed the vast opportunities of the hour and the many wide open doors of service for young girls, and the presentation of a dramatic sketch, "Hanging the Sign," by the girls of Temple Lutheran Church, combined to make the occasion a memorable one.

—Mr. Leonard H. Kinnard, an attendant at the Church of the Holy Communion, Philadelphia, has been elected president of the Bell Telephone Company. Mr. Kinnard rose step by step from a clerk in the office to the presidency of this great corporation.

—Miss Brenda Mehlhouse spoke on Junior work at the convention of the Baptist Young People's Union held in this city on November 14.

—The Orphans' Home at Germantown held a special Thanksgiving service in the Church of the Holy Communion, Philadelphia, October 23, to express gratitude to God for the success the effort met with to raise a $60,000 thank-offering in commemoration of the sixty years of the work of this institution. The net result was $76,000. A feature of the service was the presentation of banners to the organizations which raised the funds. Addresses were delivered by Dr. I. Chantry Hoffman and Dr. H. A. Weller and Rev. F. O. Evers.

MARYLAND

BALTIMORE

—Harry Goedeke was ordained to the Gospel ministry in his home church, Third Lutheran Church, Baltimore, on Sunday afternoon, September 14, by the officers of the Maryland Synod, U. S. G. Rupp, D.D., president, and Rev. William A. Wade, secretary, assisted by Luther Kuhlman, D.D., who preached the sermon; Ezra K. Bell, D.D., Rev. J. Edward Byers and S. J. McDowell, D.D., pastor of the Third Church. A large congregation of Baltimore Lutherans was present for the beautiful and impressive service. Rev. and Mrs. Goedeke expect to sail on October 15 for India, where they will enter upon the Lutheran mission work.

VIRGINIA

ROANOKE COLLEGE

—Mr. D. B. Welsh, secretary of Roanoke College, Salem, Va., is making a study of the geographical and professional distribution of the more than 7,000 men who have secured their training at Roanoke. They are found in every State in the Union except Maine, and in sixteen foreign countries.

NORTH CAROLINA

—Young People's Federation of the North Carolina Synod.—The second annual convention was held in St. Paul's Church, near Salisbury, N. C., August 12-14. Reports showed a year of good work. The Federation had set itself to raise $1,250. The amount raised during the year was $1,889.93. Five new societies were organized during the year, making a total of forty. Addresses were delivered to the convention by Revs. S. L. Blomgren, L. A. Thomas, V. C. Ridenhour, J. K. Linn and Misses Martha Akard and Mabel Lippard. All were timely and full of inspiration. The convention decided upon the same apportionment as last year, $1,250, to be divided equally between Home and Foreign Missions. At the same time it was decided that every effort should be made to pay the increased synodical apportionment.

ILLINOIS

CHICAGO

—At what was termed the largest gathering of Lutherans in the history of the city, on November 5, at the Morrison Hotel, there was held the first biennial convention of the Lutheran Brotherhood of America. About 2,100 attended the banquet and enjoyed the program which followed. The speakers of the evening were the Rev Frederick H. Knubel, D.D., president of the United Lutheran Church, who spoke on "The Lutheran Church in America in War and in Peace," and the Hon. Clarence Magney, Mayor of the city of Duluth, whose theme was "Mobilizing the Lutheran Men for Country and Church." Added interest was added to the occasion by greetings from Madame Henri Bach, who spoke on behalf of the French Lutheran Commission now visiting this country.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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☞ All communications should be addressed to the General Secretary, Harry Hodges, 846 Drexel Bldg., Philadelphia, Pa.

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LUTHER LEAGUE OF THE PROVINCE OF NOVA SCOTIA—
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Hints for Senior Topic Leaders

BY THE REV. J. S. ALBERT.

PRELIMINARY REMARKS—The purpose of this department is to give suggestions of practical value to the leaders of the Senior Luther League Topics, with the aim in mind of making the devotional meetings instructive, interesting and profitable. We realize that every League may not be able to use all of the suggestions, but many of them may be adapted to the peculiar circumstance of each local organization.

General Suggestions—1. Bear in mind purpose of devotional meeting. 2. Aim of topic to create an intelligent active and personal interest in church work. 3. Interest, not entertainment, desired. 4. Stimulate members to prayer, study and service. 5. Deep devotional spirit must characterize each meeting. 6. Plan your work, then work out your plan.

Selection of Leaders—1. The devotional committee with assistance of pastor should make selection. 2. Adapt the topic to the ability, the temperament and the personality of the leader. 3. Give the missionary topic to the one interested in missions, in order to create a missionary atmosphere; a historical subject to the one interested in history, etc. 4. This requires a study of the likes and dislikes of the members, and their fitness for the topics. 5. Appoint assistants for each leader from the members who are shy and timid, so as to develop them into leaders. A little responsibility is a very good thing. 6. Place assignments in notebooks prepared for the purpose, to be kept by chairman of devotional committee, in which shall be the name of leader, assistant, and of all others who took part in the program. This will be interesting history in future work of the League. (A good guide for this last suggestion is the pamphlet "The Luther League Topics, Their Effectual Use," by C. C. A. Jensen, B.D. Augburg Publishing House, Minneapolis, Minn.)

Practical Suggestions—Topics, January 4; February 15, theme, The Development of the Kingdom; January 4, Good Seed; January 11, Bad Seed; January 18, Laborers; January 25, Being Prepared for Work; February 1, Faithful to Death; February 8-15, Two Early Martyrs. "The blood of martyrs is the seed of the Church." 1. Emphasize the Epiphany message. 2. If suitable, use theme outlined above. 3. Continue the free will offerings for Foreign Mission Work. 4. Use same for support of special object in mission work of local general body. 5. Distribute missionary literature. 6. Matt. 9:38. Endeavor to secure workers. Men and women needed. 7. Have missionary charts and exhibit. 8. Secure subscriptions for missionary magazines by appointing one to do this. 9. Conduct Missionary Reading Circle among members and friends. 10. Conduct Mission Study Classes. 11. Above all, "Pray ye."

Books of Reference—Secure all the Church papers of your synodical body. Ask your pastor for same. There is an abundance of missionary material.

SUGGESTIONS FOR TOPICS.

January 4—(All hymns from L. L. Hymnal.) Hymn 6 followed by Psalm 91 and Gloria. Prayer by chairman of devotional committee. Scripture read by assistant. Special music. Leader presents topic. Ask members to give passages of Scripture with reference to sowing and reaping. Have essayist summarize article in LUTHER LEAGUE REVIEW. Question Box conducted by leader. Hymn 132 followed by closing service. Take up offering before closing service.

January 11—Hymn 11 with Psalm 67. Prayer for the Church. Scripture read responsively. Use Bible extensively in meeting. Leader prepare list of questions to be answered by passages of Scripture. Hymn 216. Presentation of topic, with animated discussion. Vocal or instrumental music. Offering. Hymn 148 followed by usual order for closing. Chant the Lord's Prayer.

January 18—Hymn 170 with Psalm 72. Prayer. Scripture reading. Hymn 233. Exhibit pictures of missionary laborers. Have some one give story of life work. Discuss methods to "catch men." Presentation of topic. Musical selection. Suggest the motto, "Try to Win a Member." Hymn No. 227. Close in usual way, with sentence prayers.

January 25—Hymn 98 with Psalm 24. Prayer by pastor. Reading of Scripture. Hymn No. 93. For information secure any standard life of St. Paul. Presentation of topic. Have different members write papers on the topic. "New Testament Conversions," by Dr. Gerberding, may be used for this topic. Discussion on "Conversion" by pastor. Hymn No. 163. Closing service.

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Luther League Topics

Second Sunday after Christmas. January 4, 1920.

THE SOWER

(Festival)

Matt. 13:3-8.

DAILY BIBLE READINGS.

Monday—Morning, John 10:11-16; evening, Isa. 59:9-21.

Epiphany—Morning, Matt. 2:1-12; evening, Isa. 60:1-16.

Wednesday—Morning, John 4:31-42; evening, Isa 60:7-14.

Thursday—Morning, John 6:32-51; evening, Isa. 60:15-22.

Friday—Morning, John 8:12-26; evening, Isa. 61:1-11.

Saturday—Morning, John 17:21-23; evening, Isa. 62:1-12.

(The Rev. W. H. Grunow.)

The sower in the first parable of our Lord is not the point of the parable, since it is to be accepted that he was a sower, sowing with a purpose. The seed cannot be questioned, since in no case is it proved that the possibility of growth was not there. Our concern is properly with the soil. And the soil is very evidently the field —they that hear the Word of God—of the Christian Church.

This field is laid bare before the workers in the vineyard of our Lord are sent forth. Christ was so frank with His messengers that He told them they would be compelled to "take up their cross" and "follow," that the "field" would present difficulties. The soil would not always be productive. The Word of God would not always develop where sown, not because it was not productive in itself, but because the lack of care, the treatment to which it would be subjected would prevent growth. But disciples should nevertheless sow broadcast, everywhere, they should go forth whether the ground be stony, thorny or fertile, in the highways, in productive valleys, wherever the disciples of Christ could be found.

Certainly the world would be difficult to evangelize. Only a weakling expects God to permit the field of the Christian Church to be easily developed. The "Gospel of Christ is a power" to that man who is made strong by the "principalities and powers" which war against his soul. We are kept by the "Power of God." We must "take up our cross." Difficulties? Yes! The Christian Church wants men, powerful men, who are filled with the purpose to meet odds, to be patient in whatsoever task appointed them, who view the ground whether stony or fruitful, but nevertheless sow. The Field is:

Trodden. "Some seeds fell by the Wayside." Matt. 13:4.

The Field is hard, unpenetrable, unworkable, unpromising, untillable. Men's hearts are there but crusted; *fertility* is there but the seed is not planted in *it*. No tiller would sow upon this soil. He would despise it. There is no "broken and contrite heart." It is another instance of the condition presented in Christ's vision of Jerusalem, "How often would I have taken thee, but ye WOULD NOT." There is no use for the Word, no regard for its value, no faith in its secret strength—and "the Wicked One Catcheth it away." But the Seed is sown. You who say, "It's no use doing anything there!" the seed is sown nevertheless! The Field is:

Thirsty. "Stony Places." Matt. 13:5.

As the flame with a sudden rush of strength dies in its soon failing zeal fields there are which furnish heat and productivity in instant effort, but the seed is soon starved. There are hearts that say, "Lord, Lord," but shall not enter into the Kingdom. Hearers are they but not doers. It is the seed as the Word of God, accepted in the Sunday Worship, enthusiastically received, but not permitted to enter the spheres of business, society, home, pleasure, conversation, etc. The Word is received but it will not be applied. It is the Word accepted in the happy moment, but dying in sorrow, failure, distress of physical health. Look at the Stones in the Field of the Christian Church! Unprincipled business, unworthy conversation, unclean pleasure, impatient relations, unloving households, uncharitable thoughts, want of endurance in trouble, trial, sorrow, sickness, ungoverned theories and thinking, misguided feeling, improper reading, stones here, there, everywhere! And yet the "SEED IS SOWN!" The Field is:

Thorny. "Some fell among Thorns." Matt. 13:7.

Thorns represent outside influences. "The cares and deceitfulness of the World." They are hearts which try the impossible "loving God and Mammon." They are those who try to compromise the Christian Life. They are men who know not where License and Liberty must part. Here are some phrases in the everyday: "Carrying water on both shoulders," "Too many irons in the fire." They are hearts that are not single-eyed, not true of aim, not intent upon their "Father's Business." Those who want to carry the impurities of life in the one hand and the virtue of the Christian Life upon the other. Thorns? Lots of them! Idols which

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

one wishes to place alongside the "only true God." Hearts choked in all pursuits, forgetful of the "One Thing Needful." They keep company with unbelievers. And yet "the Seed is sown!"

The Field is:

Thorough. "Some fell upon good ground." Matt. 13:8.

The Sower went forth to "sow." He knew his purpose. He did not as men are wont to do, inspect, tear apart, excuse, condemn, or depreciate the value of the soil. He knew that "Many are called but few chosen." Good ground in the Christian Field is that portion of the Christian Church which speaks of God in the term of "Only." It doesn't say in its particular activity—"That's Business," and endeavor to excuse the procedure. It says, "That's God's Way," and does that which Christian Conscience permits. Good Ground is soil that is cared for, that receives and starves not the seed, that knows no other purpose than to give every element of its vitality to the seed. It may bear only thirty-fold, but even that represents its full responsibility! Good Ground! Men who carry the Christian Life into business, conversation, private life, on the street, guided always by the "Spirit of God." A great portion of the Christian Church's Field is not productive—but SOME falls upon good ground. And the sowing in the many places, is well worth the effort, if that some "bear fruit an hundredfold, some sixtyfold, and some thirtyfold."

"Go Ye!" "Do Thou Likewise!" "The Workers are Few!" "Who hath ears to hear, LET HIM HEAR!"

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First Sunday after Epiphany. January 11, 1920.

THE TARES
(Biblical)

Matt. 12:24-30.

DAILY BIBLE READINGS.

Monday—Morning, Mark 4:26-32; evening, Isa. 63:1-14.
Tuesday—Morning, Matt. 13:44-46; evening, Isa. 63:15-19.
Wednesday—Morning, Matt. 13:47-50; evening, Isa. 64:1-12.
Thursday—Morning, Acts 5:1-11; evening, Isa. 65:1-16.
Friday—Morning, Matt. 13:36-43; evening, Isa. 65:17-25.
Saturday—Morning, Matt. 13:36-43; evening, Isa. 66:1-9.

(The Rev. W. H. Grunow.)

There are many enemies of the Tiller of the Soil. Some weeds are easily pulled out, easily distinguished, others root under the planted seed and difficulties are met with in their extraction. But the most destructive enemy is that which is not so easily recognized, that so resembles the object of the sowing, one must leave it grow until the fruit begins to develop. Christ meant specifically this condition in the Parable of the Tares. (Thought based on Edersheim: L and T. of Jesus the Messiah.)

The serious need of Christian Vigilanc is often preached from the pulpits of th Christian Church. The little heed taken o it, is only too apparent. There are times i the lives of the most watchful when th tares are not recognized. We limit the rec ognition not to those who are unschoolec Even the highly educated often "see no dif ference" between the "so natural theory," and the definite Christian thought. Th wheat and the tares in many elements o present day life have grown up and th "Blade has sprung up," and the "Tares ap pear." Today is a day when many explode theories reveal themselves. Be vigilan Christian men and women!

Wherefrom are the hidden enemies? "A enemy hath done this." Matt. 13:28.

The hidden enemies are the tares. Bu back of the hidden enemies, what? Ther are conditions in life which distinctly ar works of the devil. Christ was tempted b a real and actual devil. The devils sai "What have we to do with Thee, Jesu Thou Son of God?" Christ said, "Get the behind me, Satan," visualizing the dev even in Peter. True Christian minds ma often recognize the distinguishing mark of the Devil himself. And why should th devil care, whether they are known or not He moves openly, develops openly, an bears fruit (?) openly. People thrive on th lusts scattered among them; they ar smothered in their sins; the "seed is easil taken from their hearts." However, whe there is less liability of his sowing bein received, he takes greater care. He "ap pears in sheep's clothing"; he sows "whil men sleep"; he comes "in the night." Bu it's the Devil, nevertheless. Truth is ope —deceit is closed; God is light—the Devi darkness; friends are frank—enemies ar hidden.

Where are the hidden enemies found "Among the wheat." Matt. 13:25.

Naturally they are "hidden." It woul not serve the devil's purpose to make the too evident. Where? In the wheat! Th very heart of the Christian Church! I the lives of those who may to all appea ances seem positively saved—"take heed le ye fall." A Judas among the Twelv Should the Church be slandered because has a few hypocrites? Tares among th wheat! Is a work unholy because the leade has failed of Christian virtue? Tares amon the wheat! Is all doctrine to be discarde because some doctrine is wrong? Tar among the wheat! Is no Church true, b cause so many teach opposing doctrin Tares—plenty of them—among the whea

Who are the hidden enemies? "Then a peared the tares." Matt. 13:26.

It was not until the "blade sprung up" that any tares were noticed. Tares are sown in the hearts of men, whose faith is given a shadow of doubt. "Hidden enemies" are involved in the efforts to include those things in the sphere of the Church, which prevent it from remaining specifically the "House of Prayer." Hidden enemies are found in the present-day "moral" (?) teaching inserted in books, magazine stories, on the screen, or on the stage. Customs and practices "the USUAL thing," have hidden enemies of the Christian Church. Merely glance at the divorce courts! "By their fruits shall ye know them!" "THEN appeared the tares!" Hidden enemies are in the misappropriation of Scriptural passages, in the persistent effort to poke fun at the solemn truths of the Word of God through the medium of apparently harmless jokes. (How wide a sphere man has for fun, without using the Word of God!) How gradual is the development from the sphere of fun to the sphere of seriousness —"THEN appear the tares!"

This second parable of Christ, which he deemed important enough to explain, is often considered "too evident" in its teaching ,to be more seriously absorbed and practically applied. He probably not only explained it that a method of understanding later parables might be given, but because it contained elements which demand even more careful scrutiny than others. And as in the other parable, He emphatically adds, "Who hath ears to hear, let him hear!"

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Second Sunday after Epiphany. January 18, 1920.

THE APOSTLES' WORK FORESHADOWED

(Biblical)

Luke 5:4-11.

DAILY BIBLE READINGS.

Monday—Morning, Matt. 9:36-38; evening, Isa. 66:10-17.

Tuesday—Morning, Matt. 28:18-20; evening, Isa. 66:18-24.

Wednesday—Morning, Mark 10:28-31; evening, Jer. 1:1-12.

Thursday—Morning, Mark 10:43-45; evening, Jer. 1:13-19.

Friday—Morning, Luke 21:12-19; evening, Jer. 2:1-13.

Saturday—Morning, Acts 1:8; evening, Jer. 2:14-25.

(The Rev. C. Linn.)

Peter was a fisherman. Jesus, so far as He may be said to have had a trade, was a carpenter. Peter knew from long experience that the best time to fish was at night. In accordance with his experience, he had spent the night in fishing. When morning had come, his boat was empty. He had caught nothing. He was tired and discouraged. He and doubtless many other fishermen along the shores of the lake were washing their nets. Then came Jesus, formerly the carpenter, now the teacher just beginning to attract public notice. After He had taught for a while the multitude that gathered about Him, He said to Peter: "Launch out into the deep and let down your nets for a draught." To Peter such a command was preposterous. He could not help replying: "We have toiled all the night and have taken nothing." He might have added dogmatically: "It's no use. I've fished all my life and I know that if we couldn't catch anything at night we can't catch anything in day-time." He might have appealed to popular opinion among the rest of the fishermen on the shore and said: "Why, the rest of these fellows would laugh at me." He might have got sarcastic and said: "What do you know about fishing anyway? You may be a pretty good carpenter and a good teacher, but have you ever done any fishing?" Even if Peter knew that Jesus could perform miracles and was convinced that He was willing to help him, he might have said complainingly: "Master, I'm tired and sleepy now. If you could help me, why didn't you do it while I was at work and save me all this trouble?" Or he might have said: "Master I'm going out again tonight, anyway; why not give me your help then and let me rest now?" Those are all answers that Christ has been getting from the hearts of men ever since He began His ministry. But Peter's answer was different. His was the answer of faith, an answer implying that Jesus knew what He was doing and that He had a purpose in commanding him to launch out into the deep at that particular time. So, with unhesitating resolution, he replied: "Nevertheless, at Thy word, I will let down the net."

The miracle that followed, in which Peter caught such a draught of fishes that his net broke, produced in him a peculiar feeling. He was afraid. He had believed before that Jesus was the Messiah, but he little knew what that term really meant. Now he felt himself in the presence of the very God. The call of God was upon him. It was as yet a call to no definite work, but only a call to obedience. His heart was laid bare and he trembled as he stood spiritually naked in the presence of God. Yet, somehow, there came over him a great desire to live forever in that presence. He felt God in His mercy bending down and saying: "Sinner, come." He wanted to come, but he felt unworthy. Oh, if he could only *do* something! Something for God! Something for Jesus! Do anything to make him forget his unworthiness and think only of God and His mercy as he felt it in that one glorious moment!

It was in such a frame of mind that Peter came back to Jesus—affrighted, penitent, amazed, inspired! The words unuttered on his lips were the words of Paul after he had seen the vision on the way to Damas-

cus: "Lord, what wilt Thou have me to do?" His feeling was the feeling of Paul as he waited in total blindness till it should be revealed to him what he should do. That is the feeling that Jesus had intended His miracle should produce. Peter was now prepared to hear those few words that were to change the whole character of his life: "Fear not; from henceforth thou shalt catch men."

Little did Peter understand the real significance of these words. He understood, doubtless, in some vague way that Jesus intended him to become a leader of men; and because Jesus said "Follow Me" he followed, though in his heart he must have wondered that he, a fisherman, should have been chosen for such a mission. Had Jesus wished to tell him in what manner he was to catch men, he might have told him that he was to become the leader and spokesman of the twelve apostles upon whom was to fall the responsibility of carrying on the work of the Kingdom after He Himself should have ascended into Heaven. He might have told him that he, as head of the mother Church at Jerusalem, was to stand up and address multitudes with such power that in a single day three thousand souls would be converted to the Master. He might have told him a glowing story of the life of prophesying and miraculous healing that he was to live. He might have told him that he was to die the death of a sainted martyr and that his name was to go down in history as one of those few great names that shall never be forgotten so long as the world stands. But all this would have been too much for Peter. Humble fisherman that he was, he could never have believed that it were possible for him to become such a leader of men. His heart would have fainted. He could never have had the courage to make the attempt. And even had he attempted it, his mind would have been so taken up with the vision of the future that he could never have had the patience to undergo the three long tedious years of training.

That is not Jesus' way of calling men; He knows too well their frailties. He prefers to leave the future veiled in clouds of mystery. It is more conducive to that humble waiting and feeling of dependence which is so necessary. He gave to Peter only a vague foreshadowing of what his future work should be—"Henceforth thou shalt catch men." But however vague may have seemed the calling, there accompanied it, in the miraculous draught of fishes, the power of God; and if it were the power of God that he should become a fisherman of men, surely that same power would again be sufficient guarantee of success.

But the same miracle that foreshadowed the work of Peter foreshadowed also the work of Christ's other apostles and indeed the work of all to whom Christ says: "Follow me." Everyone who accepts the name of Jesus accepts also the obligation to become a fisher of men. No one else may become precisely the sort of fisherman that Peter was, for no one else has precisely the same talents with which to work or the same environment upon which to react—no one else has precisely the sort of net that Peter had or the same "deep" upon which to launch out. It is for everyone to ask in his heart the question: "Lord, what wilt Thou have me to do" toward the upbuilding of the Kingdom; and then simply to follow, working faithfully and patiently at whatsoever he finds to do, till the Lord reveal little by little the way that leads to the accomplishment of His will. To no one does Christ give the blessings of the Gospel without giving also the command: "Launch out" and "catch men." There are many ways in which men may be caught and brought into the Kingdom. But it is not so much the way that counts with God. It is whether one hears the voice of the Master and is determined to follow and to seize every opportunity to obey His command.

It is much easier to formulate ways and means to catch men than it is to catch them. There are, in every congregation or community, young men and young women with gifts that would fit them for great service in the Church of Christ. They have intellectual attainments, business ability and social graces. In their schools, they excel. In business, they are most successful. In social gatherings, they are found with charming and magnetic personalities. But in their churches, and indeed in all church matters, they are possessed of a marvelous timidity. If they are asked to read a scripture lesson, they are self-conscious. If they are asked to lead in prayer, they faint. If they are asked to speak to a personal friend about his soul's salvation, they positively refuse. In such people, with all their talents, the one great thing that would make them real fishers of men is lacking. Their hearts and minds have never been vitalized with divine spiritual energy. They have never experienced in their lives the miraculous power of God. Give them the same spiritual stimulus that Peter got from the miraculous draught of fishes, and see its result. Their mouths will be unstopped, their hesitation will be gone and their hearts will overflow with an exuberance of Christian joy and enthusiasm.

But the evidences of God's supernatural power are not thrust on men today any more than they were in Peter's day. They are to be apprehended only by the upward

(*Continued on page* 33.)

Third Sunday
after Epiphany. January 25, 1920.

THE CONVERSION OF ST. PAUL
(Sacred History)

Acts 9:1-9, 11, 12.

DAILY BIBLE READINGS.

Monday—Morning, Acts 2:14-36; evening, Jer. 2:26-37.

Tuesday—Morning, Acts 2:37-42; evening, Jer. 3:1-10.

Wednesday—Morning, Acts 3:11-26; evening, Jer. 3:11-18.

Thursday—Morning, Acts 4:23-31; evening, Jer. 3:19-25.

Friday—Morning, Acts 5:12-16; evening, Jer. 4:1-18.

Saturday—Morning, Acts 5:17-42; evening, Jer. 4:19-31.

(The Rev. C. Linn.)

There are periods in the history of the world when God seems to leave human affairs almost totally in the hands of men. He seems to do it that men may learn how frail they are without Him, how corrupt become their governments and institutions when worked out simply according to their own natural instincts. He seems to do it to make men despair of their own capabilities and turn unto Him as the Author and Giver of all good.

And then again there are periods when God seems to bend down and take the affairs of men in His own hands. He touches the heart of some humble man like Moses or St. Francis or Luther and makes him His instrument through which He chooses to show forth His glory in unmistakable splendor to the world.

Such a man was Paul. It is hard for us to think of him, before his conversion, as a humble man. We think of him as a man "breathing out threatenings and slaughter against the disciples of the Lord." We seem to see him starting off audaciously on his way to Damascus, defiant toward God and bent on personal prowess. We imagine the eagerness with which he is looking forward to bringing back Christians to Jerusalem to share the fate of Stephen. We imagine him gloating over the glory that is to be his in the eyes of the High Priest and the other prominent men in Jerusalem. But if we think of him rightly, we shall see in him an entirely different sort of man. We shall see that from the first he was the humble servant of God. The greater part of his life he had spent in studying God's law and trying to find out what God would have him to do. He was convinced that by upholding the prevailing Jewish religion he would be doing the will of God. He saw the disciples of Christ, by the new doctrines they were teaching, tearing down that religion. There remained but one thing for him to do. He must destroy the Christians. The boldness that he showed was not therefore the boldness of self-exaltation but the boldness of religious conviction.

The time in which Paul lived was one of those times in which God's hand is most clearly seen working in the affairs of men. Indeed, it was the one time in all history when God chose to reveal Himself in all His glory in the person of Jesus Christ, the Redeemer. And, of all those that beheld and marveled at that revelation, none was so highly favored as Paul. To him it was given to see Christ in His glory and to hear, from the everlasting King of Heaven and earth, his own name, "Saul, Saul!" From that moment he became the chosen instrument of Christ in spreading the Gospel unto the ends of the earth. He needed not to be elaborately instructed either by Christ or by the other Apostles. He had learned before the history of Christ's life on earth. He needed only to be convinced that that life had not ended in ignominious failure. When the vision came and he saw Jesus as his risen Lord, his Christian and Apostolic training was complete. Three days he spent in blindness, but when the scales had fallen from his eyes he straightway preached Christ, "that He is the Son of God."

The conversion of St. Paul was not therefore a sudden conversion from lawlessness into sainthood. The Master saw in Saul of Tarsus one who was trying with all his might to do the will of God. He simply showed him his mistake and the earnest Saul became the earnest Paul, the Apostle.

But aside from his religious life there were other characteristics in Paul that fitted him to become the great instrument of God. He was (1) a man of knowledge. He knew well the history of the Children of Israel and the laws and prophecies through which God had revealed Himself unto His chosen people. He was familiar with the Roman Empire. He knew its laws and customs, its systems of roads and its great cities. He knew the language of the Empire and was versed in Greek thought which represented the spirit of the age. In short, he knew the conditions out of which Christianity had sprung and the conditions amid which it was going to have to battle for its existence. And because of his knowledge he was (2) a man of definite convictions. His convictions, to be sure, were at first wrong. But it was sufficient with God that he had made an earnest effort, through life-long diligent labor, to arrive at the truth and was finally ready, with definiteness of purpose and boldness of spirit, to defend the truth as he had learned it. He was also (3) a man of tireless energy. Because of his convictions, he found nothing too great for him to undertake in defense of the truth as he saw it. He was not found standing on the street corners complaining that the High Priest

(*Continued on page* 34.)

Luther League Topics

From Advent 1919 to Advent 1920

ADVENT SEASON.

November 30—First Sunday in Advent. (Biblical) *Christ's Program.* Isa. 61:1-3.

December 7—Second Sunday in Advent. (Biblical) *The Coming of God's Kingdom.* Luke 17:20-30.

December 14—Third Sunday in Advent. (Biblical) *Christ's Forerunner.* Matt. 3:1-12.

December 21—Fourth Sunday in Advent. (Biblical) *Mary's Song.* Luke 1:46-55.

CHRISTMAS.

December 28—First Sunday after Christmas. (Festival) *The Babe Greater Than Angels.* Heb. 1:1-8.

NEW YEAR.

January 4—Second Sunday after Christmas. (Festival) *The Sower.* Matt. 13:3-8.

EPIPHANY.

January 11—First Sunday after Epiphany. (Biblical) *The Tares.* Matt. 12:24-30.

January 18—Second Sunday after Epiphany. (Biblical) *The Apostles' Work Foreshadowed.* Luke 5:4-11.

January 25—Third Sunday after Epiphany. (Sacred History) *The Conversion of St. Paul.* Acts 9:1-9, 11, 12.

February 1—Septuagesima. (Church History) *Labors and Martyrdom of the Apostles.* II Cor. 11:23-28.

February 8—Sexigesima. (Church History) *Ignatius of Antioch, Martyr—died 116 A. D.*

February 15—Quinquagesima. (Church History) *Polycarp of Smyrna, Martyr—169 A. D.*

LENT.

February 22—First Sunday in Lent. (Biblical) *Jesus Treading the Wine Press Alone.* Isa. 62:1-6.

February 29—Second Sunday in Lent. (Biblical) *Jesus in the Upper Room.* Mark 14:12-25.

March 7—Third Sunday in Lent. (Biblical) *Jesus in the Garden.* Mark 14:32-49.

March 14—Fourth Sunday in Lent. (Biblical) Jesus *Offering Himself.* Jno. 18:28-38.

March 21—Fifth Sunday in Lent. (Biblical) *Jesus Rejected.* Jno. 19:1-16.

March 28—Palm Sunday. (Biblical) *The King in His Own City.* Matt. 21:6-17.

EASTER.

April 4—Easter Sunday. (Biblical) *Gloom Dispelled.* Matt. 28:1-10.

April 11—First Sunday after Easter. (Missionary) *Following in the Footsteps of the Great Physician*—(Study of our Lutheran medical missionaries). Jno. 9:1-25, 34-38.

April 18—Second Sunday after Easter. (Practical) *Congregational Loyalty.* II Pet. 2:9-21.

April 25—Third Sunday after Easter. (Practical) *Congregational Efficiency.* I Cor. 12:1-11.

May 2—Fourth Sunday after Easter. (Practical) *The Value of Church Membership.* Heb. 10:20-25.

May 9—Fifth Sunday after Easter. (Missionary) *The Call to Service in My Home Church* (setting forth the various ways in which we may serve as true missionaries in our home congregations). Rom. 12:1-13.

May 16—Sunday after Ascension. (Biblical) *The City of God.* Rev. 21:1-7.

WHITSUNDAY.

May 25—Festival of Pentecost. (Biblical) *Peter's Great Sermon and Its Results.* Acts 2:14-32.

TRINITY.

May 30—Festival of the Holy Trinity. (Biblical—Patriotic—Memorial Day) *The Witnesses of Our Faith.* I Jno. 5:5-13.

June 6—First Sunday after Trinity. (Missionary) *Our Work Among the Slavs, Hungarians and Italians.* Rom. 10:12-17.

June 13—Second Sunday after Trinity. (Educational) *Leadership in the Pulpit.* I Tim. 4:10-16.

June 20—Third Sunday after Trinity. (Educational) *The Problem of Providing a Ministry for the Church.* Num. 8:17-22.

June 27—Fourth Sunday after Trinity. (Educational) *The Place of the Christian College in the Church.* Prov. 9:1-10.

July 4—Fifth Sunday after Trinity. (Biblical—Patriotic—Independence Day) *God's Hand in Our History.* Micah 4:1-7.

July 11—Sixth Sunday after Trinity. (Missionary) *The Ministry of Mercy (Inner Missions).* Matt. 25:31-40.

July 18—Seventh Sunday after Trinity. (Church History) *First Persecution of Christians in Rome. A. D. 64.*

July 25—Eighth Sunday after Trinity. (Practical) *How to Give Incentive to Bible Reading.* Jno. 5:24-29, 21:24-25.

August 1—Ninth Sunday after Trinity. (Missionary) *The Home Mission Field of the United Lutheran Church.* Luke 10:1-9.

August 8—Tenth Sunday after Trinity. (Practical) *Prayerless Homes and Why.* Gen. 19:1-3, 12-22.

August 15—Eleventh Sunday after Trinity. (Practical) *Wholesome Amusements for the Young.* Ps. 102:14, Ps. 111:1-3.

August 22—Twelfth Sunday after Trinity. (Practical) *Dangers and Temptations of Young People.* Eccl. 7:1-13.

August 29—Thirteenth Sunday after Trinity. (Practical) *The Value of Sociability.* Jno. 4:5-14.

September 5—Fourteenth Sunday after Trinity. (Missionary) *Christianity and Mohammedanism.* Ex. 30:22-38.

September 12—Fifteenth Sunday after Trinity. (Missionary) *Our New American Neighbors (A Christian Americanization Program).* Acts 10:34-43.

September 19—Sixteenth Sunday after Trinity. (Practical) *Church Etiquette—What Is the Proper Thing to Do at the Various Rites and Ceremonies of the Church?* Deut. 9:19, I Cor. 14:40.

September 26—Seventeenth Sunday after Trinity. (Practical) *The Word Implanted by Song.* Col. 3:16.

October 3—Eighteenth Sunday after Trinity. (Practical) *Various Local Activities in Which Laymen May Engage.* I Pet. 4:7-11.

October 10—Nineteenth Sunday after Trinity. (Practical) *Delight in God's House.* Ps. 84:1-12.

October 17—Twentieth Sunday after Trinity. (Biographical) *Elijah: A Great Man of God.* I Kings 18:16-40.

October 24—Twenty-first Sunday after Trinity. (Missionary) *The Call of Stricken Europe—Particularly of Lutherans in Europe).* Phil. 4:8-14.

October 31—Twenty-second Sunday after Trinity. (Biographical) *Festival of the Reformation—Wittenberg, 1517. Luther's 95 Theses.*

November 7—Twenty-third Sunday after Trinity. (New Testament History) *Antipater and Herod.*

November 14—Twenty-fourth Sunday after Trinity. (Missionary) *The United Lutheran Church and the World Field. (Bird's-eye View of Our Foreign Mission Work).* Ps. 126.

November 21—Twenty-fifth Sunday after Trinity. (Biblical) *Thanksgiving for Spiritual Gifts.* Ps. 28:6-7.

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Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

WHAT are you planning for your Juniors for Christmas? There are so many fascinating plans; here are a few suggestions:

1. Have a public meeting full of the Christmas spirit, invite all the parents and friends, sing Christmas carols, have Christmas stories and several appropriate exercises. "Visions of the Christmas Star," which provides for some costuming, is very effective. (General Literature Committee, 844 Drexel Building, Philadelphia.—2c.) Use some of the articles in this number of the REVIEW.

Let the children cut out stars, holly leaves, poinsettias, bells and other Christmas emblems, from red, green and gold paper, and give these out as invitations. Or cut out white candles from cardboard, using red crayon to make flame, and write on the back "This little candle lights the way to the Junior Christmas meeting."

Small calendars made by mounting the one-half cent size Madonna pictures (Perry pictures) on red cardboard with a calendar at the bottom and red ribbon at top—with the dates of the Junior meetings and the Committees printed at the bottom, make an attractive gift for the leader to give the Juniors.

2. Have the Social and Missionary Committees arrange some special features for the meeting:

Jack Horner Christmas Pie. Make a pie of brown paper on a deep plate, decorate it with holly and red ribbon, and fill it inside with plums cut from purple cardboard, with a string fastened to each, and on each write a wish for a happy Christmas for others. Have children pull these out and read. Or Christmas pictures may be distributed in this way.

Wreaths of Christmas Cheer. Cut out wreaths from green paper. Add red berries. Paste in the center of these pictures of different parts of our missionary work, and write below a plea for helping each one. Or use bells, each one ringing with a message for the children to spread abroad Christmas cheer for others. Use these in the decoration of the room.

The Wonderful Christmas Tree. Draw a large Christmas tree on a large sheet of paper, or cut one from green paper and paste on cardboard. A real tree may be used. Give children pictures of our schools in Japan, India, our orphanages, etc., mounted on stars, bells and balls. Have the children decorate the tree with these, giving a few words about the work as they do so.

3. Handwork. Have the children make booklets illustrating the Christmas story. Make these of heavy brown paper, with white pages, or light covers can be used, decorated with holly or pictures cut from the magazines. Then let the children collect all the pictures of shepherds and angels and Madonnas, and sheep and cattle and stars that they can find, and after the Christmas lesson is taught, let them pick out of these pictures those that tell the story and arrange them in their books so as to illustrate the whole story. This can be done with the aid of a little drawing. The books can afterward be sent to the hospital for Christmas.

4. Posters. Put up in your room for the Junior meeting charts telling the Christmas story. On red cardboard put up pictures of the wise men and the angels and the shepherds; post cards can be used. Then the Madonnas in brown with a bit of holly added, and some part of the Christmas story written around each, make lovely charts. Emphasize the missionary part of the Christmas message by putting in the centre of a large sheet of cardboard a Christmas picture, and around it group pictures of the various heathen nations—ask the children to bring these. Print the Christmas message in large letters—"Behold I bring you good tidings . . . which shall be to ALL people." Tell the children stories of some of these people who have never heard the Christmas message.

5. Service. Christmas is not Christmas without some plans for helping others in the Junior League. Let the Juniors help pack a Home Mission box, have them prepare gifts for the sick, the hospitals and our settlements. They can make calendars and blotters, dress dolls, cut out patches and put them into bundles for the old folks, make scrap books for the babies—many suggestions can be used. Let them bring toys for some poor children, magazines and fruit for the shut-ins, and cards for the sick. Have them if possible arrange a little celebration for some poor children of the neighborhood or the orphan home. They can use the tree used in the Christmas festival of the Sunday School, they can sing their Christmas songs and repeat their Christmas exercises, and then play some games and have a social time—after which have a distribution of gifts and candy from the tree and a little treat for the children.

6. Lastly—to close the holiday season,

(*Continued on page 33*)

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

JANUARY 4, 1920.

The Sower.

By William H. Heinz.

Scripture Lesson—Matthew 13:3-8.

The Lesson—Jesus is speaking to a large gathering of people. The way in which He is doing so is very interesting. Let us try to form in our minds a picture. The crowd was so large that it was necessary for Jesus to be placed so that He could speak to them in the same way that men address large crowds today. There was no stage, no platform, no pulpit; so Jesus went "into a ship, and sat, and the whole multitude stood on the shore." Then He told them a story. This story was not just to amuse them. It was to interest them and to teach them a lesson. The seed which Jesus mentioned was the Word of God. The lesson He wanted them to learn was the way in which the Word was received by the people.

Its Application—How are you receiving the Word of God? If you hear it and do not know what it means or do not try to learn then you are like the wayside where the seed fell and the birds came and carried it away.

If you hear it and are pleased with it and obey just for a little while and then forget it all you are like the stony ground, for Jesus tells us here the seed takes root, but only for a short time when the sun comes up and scorches the grain and it withers. Do not become easily discouraged in doing good but let the Word of God take such a deep root in your heart that you will be one of His good strong plants.

Now, then, be careful of this part. If you hear the Word and let some one else lead you to forgetting it you do wrong. Then you are allowing tares to grow up among the grain. Tares are weeds or thorns. This is the bad things you do and think and which grow up and choke the good deeds and thoughts. If you are a good strong plant there will not be room for the tares in your mind.

Now for the last and best part. The good ground. This is when you hear the Word, and understand it, and lead such a life that you spread it out among others. You know if a seed is planted it is expected to grow and to multiply. This is what you are supposed to do with the Word of God. The best place to learn how to do so is in your Sunday school and in your Intermediate Luther League. Always be willing to learn how to do things for Jesus. Then you will be able to increase your good works.

Hints—Have one member read a verse of the Scripture lesson and another one the answer as found in Matthew 13:19-23. Follow this out until the whole lesson is covered.

JANUARY 11, 1920.

The Tares.

By William H. Heinz.

Scripture Lesson—Matt. 13:24-30.

Lesson—In our Scripture lesson Jesus is telling another story. Did you notice how simple and plain it was? Every one could understand it. No doubt among the many people Jesus was speaking to there were some who were not good and who were like tares in a field. Jesus tells the people not to destroy the tares while they are growing among the grain for in doing so some of the grain might be destroyed also. The tares were to represent wicked people and the grain the good people.

Applied—Let us first know that the sower mentioned in the lesson was Jesus. The grain which He speaks of is the good people while the tares are the wicked people. The field where all these things are growing is the world. To which class do you belong? Whenever we know of a person who is not just as good as we think he might be, we are not to be too quick to try to get rid of him. We must do those things which are right and set an example for others to follow. In this way we will lead others to do good. You may know of some one in your Sunday school, in your Luther League, and, as you grow older, in your church, who you will say is a tare among the grain. You are not to treat them in such a way that they will leave, but you are to try to correct them and lead them to do things which will be pleasing to God. If they will not listen and continue to be wicked until the end of their lives then God will take care of them. We are told in the lesson that the grain will be gathered into the barn. This means that if you have led a good life you will be taken into Heaven. The tares will be cast into the furnace and burned. This means that if you have led a wicked life you will be cast aside and put among those who are to be punished. If you read Matthew 13:43 you will see these words of Jesus, "Who hath ears to hear let them hear." Having read this lesson we have learned of what Jesus wants us to do and if we do not do it we have only ourselves to blame.

JANUARY 18, 1920.

The Apostles' Work Foreshadowed.

By Erle C. Greiner.

Luke 5:18-20.

Parallel Lessons—Matt. 4:18-20; Mark 1:16-18; John 21:15-19.

Memory Passage—Mark 1:17. "And Jesus said unto them, come ye after me, and I will make you fishers of men."

The Lesson Developed—When Jesus was upon earth He chose a band of men, twelve in number, to be His special companions and they were called apostles. He gave them instructions as to what they should do and taught them a great many things which He did not teach the crowds which followed Him, and gathered at any place He preached. When He first called these men and asked them to follow Him He told them He would make them fishers of men. Several of the twelve were fishermen but Jesus made them all fishers for other prizes than those found in the lakes of Galilee.

His teaching was preparing them for the time when they should go forth in couples or alone to preach and teach in the uttermost ends of the earth. They were allowed to witness many of the miracles which Jesus performed and to hear not only His private instruction but also those parables and lessons given to the multitudes. Jesus also taught them to pray.

The whole work of the apostles was foreshadowed in those three words "fishers of men." Many things were needful for them to learn before they would be fitted for the great work. They must overcome many temptations within themselves, strengthen their own characters, and grow in grace. They must learn to be humble. All these qualifications Jesus endeavored to instil into them as they traveled up and down Palestine and He also gave them to understand the treatment they might expect, even such as He told them he would receive at the hands of his fellow countrymen. He desired to strengthen their faith so they might go forth

to teach and in turn revive the faith of the new believers if they became luke-warm.

With this careful preparation when the outpouring of the Holy Ghost occurred on that first Pentecost Sunday, they were then fully equipped and knew just where and how to continue the work.

Suggestions—Name the twelve apostles. Find out each one's temporal occupation and the city each one came from. The order of their calling. Special missions any undertook. Did any receive special commissions? Make a list of all the special things any of the apostles are known for. How did each one of the twelve meet his end?. Were any of these endings foreshadowed? Explain and give reference. Who was chosen in the place of Judas. Why is Paul classed as an apostle since he is not one of the twelve?

JANUARY 25, 1920.

The Conversion of Saint Paul.

By Erle C. Greiner.

Acts 9:1-9; 11; 12.

Parallel Passages—Acts 22:3-21; Acts 26:9-17; I Tim. 1:12-15.

Memory Passage—I Timothy 1:15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

The Lesson Developed—The first mention we have of the name of St. Paul in Scripture is at the stoning of Stephen, where we are told "the witnesses laid down their clothes at a young man's feet whose name was Saul." He was a Jew of the sect of the Pharisees, who particularly hated the followers of Jesus and was inflamed with a strange zeal which caused him to desire the death of every follower of Christ. After the death of Stephen he appeared more bitter in his hatred and sought out the believers in Jerusalem dragging them forth to prison. This caused many to flee the city and seek other homes. Not content with his work at home he went to the high priest and besought authority to seek the followers of Christ in other cities and with a band of men eager to do his bidding turned his steps toward Damascus.

As they neared the city lying in the splendor of a noon day sun, suddenly a light, more dazzling than the glory of the sun, appeared and all fell prostrate to the earth. A roaring sound as of thunder was heard, but to Saul it was a voice speaking, "Saul, Saul, why persecutest thou me?" And trembling and afraid Saul asked, "Who art thou, Lord?" Again the voice from heaven spoke, "I am Jesus of Nazareth whom thou persecutest." And thoroughly humbled the proud Pharisee asks, "What wilt thou have me to do?"

He is told to go into the city and there learn what he is to do. When Saul arose from his feet and opened his eyes he saw no one. He was blind. Instead of entering the city to terrorize the followers of Jesus he is led into it blind and groping. He remained three days fasting and praying and then a disciple of the lowly Nazarene named Ananias was instructed to go to him and put his hands upon him that he might receive his sight. At his touch the scales fell from his eyes and he was baptized. Now no more Saul, the persecutor, but Paul, an apostle of the Lord Jesus Christ.

Suggestions—What are we told of Paul's personal appearance? Have one Leaguer prepare a short paper on the early life of Paul. Explain the reason for the change in his name. Where did Paul go and what did he do after his conversion and for how long? What is Saint Paul often called? How does he rank among the apostles? How many times and to whom did Paul relate the story of his conversion? For what purpose each time?

JUNIOR TOPICS

JANUARY 4, 1920.

"Mook" and His Friends.

By Miss Brenda L. Mehlhouse.

(The Missionary Topics for the Junior Luther League have been prepared under the direction of the Literature Committee of the Women's Missionary Society of the United Lutheran Church in America. The graded missionary material for the use of Junior Luther Leagues formerly published in *Lutheran Boys and Girls* will be printed in a separate pamphlet. Because of the increased price of paper and composition *Lutheran Boys and Girls* will be reduced from eight to four pages. The first issue will appear January, 1920. *Lutheran Boys and Girls* will contain missionary material which will be of value to Junior leaders and boys and girls in the Junior society and Sunday school. *The Junior Leaders' Quarterly* will begin with the January quarter and will contain helps for the three grades of Juniors for January, February and March. Price 50c per year, 15c per quarter. Subscriptions for *The Junior Leaders' Quarterly*, orders for the book "Mook" and all other material referred to in the Missionary Topics should be ordered from the office of the General Secretary, 846 Drexel Building, Philadelphia.

Restatement of material: *Junior Leaders' Quarterly*, price 50c per year, 15c per quarter; *Lutheran Boys and Girls*, weekly missionary publication for Juniors, price 40c per single copy, 25c per copy in clubs of ten, sent to one address; "Mook," price 35c paper, 55c cloth.)

Opening song.

Scripture Lesson—Luke 1:76-79.

Prayer (a few moments of silent prayer, closed by the superintendent).

The story told briefly by the superintendent—Chap. 1 and 2 from "Mook."

The story impersonated by the Juniors—The principal characters to impersonate are: 1. Mook—Chapter 1. 2. The Duchess—Pages 32 and 33. Begin with Ai-yah, stop at "We are safely here." 3. "Cross Patch" or "Malea"—recite poem on page 49. 4. "Moon Fairy" or "Moon Pearl"—select portions recited by them on pages 37 to 47. 5. Miss Ling, the head teacher—Pages 46 to 48.

Sentence prayers, offering, minutes of last meeting.

Roll call—respond with passage of Scripture beginning with "A."

Unfinished business, new business, song.

Closing prayer, "God be merciful unto us, and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving Help among all nations." Amen.

Plan to give every child some part in the program. The costuming should be very simple. The larger Juniors can assist in this work. The things mentioned in this story may be found with very little difficulty in any home. Children love to dress up and play that they are somebody else.

Have each child prepare a scrapbook on China. They can make their own collection of pictures from the magazines. If you want something just ready "Everyland Picture Series—Chinese Boys and Girls" will make a fine collection. Decorate the outside with the "Walls of China" or any thing Chinese. Cut narrow stips of blue paper and make the lettering look as Chinese as possible.

How to use one book with a large Junior society—have a scrap book and decorate the back with a picture of "Mook" cut from blue wrapping paper with a little yellow oval for the head; fan, hand and sandals may be added. Clip the illustrations from your textbook and paste them into it. If one page should have a picture on each side cut the leaf of your scrap book so as to show both.

Now take your book and separate into the six chapters and bind neatly with the blue wrapping paper, decorating the back with some suitable Chinese picture. Pass the first chap-

ter, second, etc., until every child who can read has read the whole book.

We feel that every Junior society should have a cabinet where they may keep the work of the Juniors and when we have *gala days* for father, mother and friends to come, will have something to interest them and help them to realize what we are doing for their boys and girls.

A suggestion—"Mook" may be costumed in a pair of blue overalls, sister's blue middy blouse, also carry a Chinese fan when he recites. "Cross Patch" should have a piece of bed quilt around her shoulders while she recites the first verse, just as she had when she came into the school of "Abiding Joy." Lay it aside for the second verse thus showing the transformation, or the change made by the school.

JANUARY 11, 1920.
Our League and the Coming Year.
By Erle C. Greiner.

Scripture Lesson—Ephesians 5:14-17.
Memory Verses—Romans 13:11-12.

Lesson Taught—We are to awake from our dullness and take on new life and, during the coming year, make our League a live and working one.

Lesson Developed—What has our League done during the year just passed? And what are we looking forward to doing in the year to come? The year we are just entering? We must answer the first question thoughtfully and then set about making the coming year one of fruitfulness.

Perhaps we have been negligent in our attendance. Let us resolve from this day not to miss one meeting unless we are ill or have some other real reason. Perhaps we have taken very little interest in the lessons and instead of helping, have been a hindrance by inattention. Let us resolve to be attentive and endeavor to assist our leader in developing the lesson. We must truly awaken from our dullness and take on new life. We must have such vigor within ourselves that we may carry others along with us.

We want to awaken and be so wide awake that we can awaken many sleepers and soon every one will be awake and our League will have a prosperous year, and all because some one was wide awake.

Our leader alone cannot make the year a year of usefulness to us. We must help. Each one must do his or her part. Whatever the work assigned to us is we must take hold of it with a will and see it completed.

Suppose the wheels in the family clock would all decide to run to suit themselves. What time would the old clock tell? So we must work together, so the work will run true and we may have results.

Hints—Plan something definite the children can do during the coming year to help others. Perhaps some fancy baskets might be constructed during the winter months and in the spring take them to the woods to fill with flowers and carry them to the hospitals or the shut-ins of the congregation. Arrange for a little entertainment for orphans or aged if there is a home in your vicinity. Make picture books, dress dolls, construct toys to send to the children of a home. Perhaps money could be earned for definite missionary work. Adopt as your motto: "As much for others as for ourselves." Children are happy when they can plan happiness for others. Do not neglect the spiritual side of your League but develop the practical side also.

JANUARY 18, 1920.
God Made All Things.
By Erle C. Greiner.

Scripture Lesson—Neh. 9:6; Amos 4:13.

Memory Verses—Psalms 19:1; 90:2; 124:8; Hebrews 3:4.

Lesson Taught—God is from everlasting to everlasting and He created the world and made every thing in it.

Lesson Developed—In the beginning there was no world as we have it today. God was, and then He created our world and all the worlds around us, the sun and moon, and put all things in our world; land, water, sky, mountains, lakes, valleys, rivers and hills. He made the grass, the flowers, the birds, the fish, the animals. While God made all things from the beginning He still watches over all and sees that we have seed time and harvest, trees and plants to produce food for our nourishment, cattle to increase to furnish us meat.

Our subject reads "God made all things." Let us restate the subject as follows, "The things which God has made," and see what the Bible, the *book* which God caused to be made for us, has to say on our subject. In the first chapter of Genesis what is told us concerning creation? Put on the blackboard the six days and their special events. What does the Psalmist say? Psa. 8:3; 74:16; 89:11-12. From whom does our help come? Psa. 121:2; 124:8. What has the prophet Jeremiah to say about God the Creator? Jer. 27:5; 32:17. How did the apostles bear witness of God's power as creator? Acts 14:15. What does John the Evangelist say we are to give God glory for? Rev. 4:11; 14:7. What did God say when He had finished the creation of the World? Gen. 1:26. Who made us? Psa. 100:3. Who made the nations of the earth? Psa. 86:9. Who made the senses? Prov. 20:12. Who made and preserves our souls. I Peter 4:19.

We will readily see from a careful study of these references that God has made and still preserves to each one of us every single thing in this world which we have and enjoy. God is love and God is good and He has made only good things for us. There is badness and sorrow in the world but it is not God's work. It is the work of the devil and man has brought it upon himself. Sometimes God allows suffering to come upon those who trust in Him, but He never makes their burden greater than they are able to bear and frequently makes the evil of others work out a blessing instead.

Hints—Show how Job suffered, overcame temptation and finally triumphed through faith. Relate the story of Joseph and show how the evil intentions were turned into the salvation of a nation. The story of the crucifixion of Jesus by the wicked Jews and how this made possible the redemption of the world. Put the first article of the Creed on the board. Teach it and Luther's explanation. (For your own benefit study Stump's Catechism first article of the creed.)

JANUARY 25, 1920.
A Strong Body.
By Erle C. Greiner.

Scripture Lesson—I Cor. 6:19-20.
Memory Passages—I Cor. 3:16; Psa. 118:14.

Lesson Taught—Our bodies as well as our souls belong to God, and we must keep the body strong and clean to make of it a worthy home for the soul.

Lesson Developed—I wonder how many of the boys and girls are attracted by feats of strength and I wonder how many realize the kind of body required to make it possible for a person to do these wonderful things. It requires strong and well developed muscles and a steady eye and arm, and these go with a strong body. God does not give every one of us a strong body to start with, and some never possess one; but most boys and girls may, by

careful and regular exercise, develop a strong body. You all recall pictures, no doubt, of the late ex-President Roosevelt, what a big, strong body he possessed, and yet we are told, as a child he was exceedingly frail, but by systematic training he built up a strong body.

A strong and clean body invariable owns a clean and clear mind, capable of knowing and applying knowledge. We all want this kind of a body and should strive for it. Even if our body is frail we should endeavor to build it stronger, do everything in our power toward this end rather than be negligent of it and allow ourselves to become more weakly and frail.

Since God has given us our bodies, and souls as well, we must use them the best we can and make of them all he desires us to be. A strong body requires that we refrain from many things called pleasant, but may lead us into sin. If we desire to train for a race or some particular test of strength, how carefully we should watch over ourselves lest we do something to handicap our chance of winning. How much more carefully should we watch to keep our bodies clean and strong, since they are a gift of God and we must sometime present ourselves before Him!

Hints—Relate the story of Samson, drawing a lesson for the children from his strength, his falling into sin, and the losing of his life. "Blessed are the pure in heart for they shall see God." Teach personal purity will assist in building a strong body.

METHODS AND HINTS

(*Continued from page* 29.)

arrange a social for the Junior League. Here are some games:

Trimming the Christmas Tree. Put up a white sheet of cardboard on which is pasted a Christmas tree cut from green paper. Give the children stars, balls, stockings, bells, and other ornaments cut from bright colored paper, blindfold them and let them try to pin on these ornaments. A star on the very top bough counts most. Play this like the old-time Donkey Party.

Filling the Stocking. Give each child a tiny red stocking made of red cheesecloth or of red netting, with a little Santa Claus sticker pasted on, filled with popcorn. Have a large stocking hung up in a convenient place, the top being kept open with wire run round the top. Have the children stand about six feet away, and try to throw their popcorn in the large stocking, grain by grain, which is not as easy as it seems, for the popcorn, being light, very easily misses the mark.

Around the World With Santa Claus. The children sit in a circle, the leader starts by saying, "Santa Claus went to Africa, and brought back—diamonds, ostriches and gold." The next one goes on, "Santa Claus went to Bermuda, and brought back fruit, vegetables and flowers." The third continues, "Santa Claus went to China and brought back silk, tea and rice." Each player goes on in like manner, the object of the game being to follow the letters of the alphabet and to name a country visited and three of its products. Have refreshments, and use the pretty Christmasy napkins. Red gelatin is a suggestion for refreshments, which some of the mothers might be glad to prepare for you.

From these many ideas you can surely find something that will make Christmas a happy and helpful time for your Juniors.

LUTHER LEAGUE TOPICS

(*Continued from page* 26.)

looking heart of faith. By such a heart, they are to be detected in the myriad little acts of Providence which the world calls "luck," but which the true Christian knows to be the work of a wiser and more kindly hand than that of fate. Nine of the ten lepers that Jesus healed regarded their cure as a bit of "good fortune," but one recognized it to be the work of a Divine Hand and returned to give glory to God. To Peter, the glory of God was revealed only after he had shown forth his willingness, in obedience to Christ's command, to attempt that which was seemingly impossible. And so today, it is to those who, for the sake of the Kingdom, are willing to attempt things seemingly impossible that Christ shows forth the power of His might. If men attempt only things which they of their own natural strength can accomplish, how can they call upon God for supernatural help? But if they, in humble faith and in obedience to His commands, attempt things that lie beyond their natural strength, they will find Him as ready now as He was in the time of Peter to insure their success and fill their nets to the breaking point. If they attempt to catch men, they may not see them come into the Kingdom by the thousands, but they will see individual souls that were twisted and distorted with sin straightened out into noble Christian characters. They will see men that were selfish sacrifice their lives for the Master and those whom He loves. They will see men that hated their fellows become the champions of Christian love. What privilege could be greater than the privilege the Christian has of catching men? To Paul, it was greater than his own soul's salvation: "I could wish that myself were accursed from Christ for my brethren."

Scripture references: Matt. 4:18-22; Mark 1:16-20; Acts 9:6, 9; Rom. 9:3.

HE MUST BE A CHRISTIAN WHO SERVES

"Thank God!" said an over-enthusiast, "I've been on the mountain-top now one year." "It is about time you came down into the valley," was the reply he got. And rightly so. Peter found the mountain-top a good place to be. But he learned

from Christ it was not a good place to live. Mountain experiences are not to be an end in themselves, but are for use in the valley amid suffering and duty. "If I be lifted up," said Christ, "I will draw all men." Of course, direct reference was made to His death. But the Christian who can say, with Paul, "I am crucified with Christ, yet I live, and the life I now live, I live by faith in the Son of God, who loved me and gave Himself for me," lifts up the Christ, and this life-lifted Christ cannot but draw men. The Christian is himself the Church's best advertisement.

EDITORIAL

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to the status of a child. Let us be as innocent as they, as full of faith as they, as loving as they and as guileless. We all of us look forward to a time when, this earthly struggle o'er, we may join the choir invisible, but we shall have no part nor lot in the blessing of the next world unless we have the Christmas spirit in our hearts, not only today but always. The mission of Jesus would never have been accomplished if He had descended a full-grown man. It is because He was a child that He has conquered the world. It is because He was born of a woman that we have fellowship with Him. So let us give up our hardness of heart, our petty selfishness, our larger and grosser sins and rise to the height of a child.

LUTHER LEAGUE TOPICS

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ought to be taking some measures to put down the Christians. But he was found going to the High Priest and desiring of him letters of authority so that he *himself* might go down to Damascus and bring up the Christians bound unto Jerusalem.

The same characteristics that Jesus found in Paul, He desires to find in Christian workers today—knowledge, both of the past history of His people and of present conditions in the world; definite convictions, as to what is truth and what is not; energy, that fails not at any undertaking so long as it be in the name of the Lord; and above all humility of spirit and earnestness of religious purpose. Jesus needs such men today through whom to reveal Himself anew unto mankind. The world has just passed through a period in which men have been going their own ways and devising their own gods. But God seems bending a little closer to earth today. Will He find young men and young women as earnest as Saul of Tarsus whose hearts He can touch and whose lives He can expect to be consecrated to His service?

JUNIOR TOPICS FOR 1920

(First Five Months)

JANUARY.

4 "Mook" and His Friends.—Missionary.
11 Our League and the Coming Year.
18 God Made All Things.
25 A Strong Body.

FEBRUARY.

1 How They Found the Light. (China)—Missionary.
8 The Church Is for the Children.
15 Our Daily Thoughts.
22 Why We Keep Lent.
29 Jesus Helps the Tempted.

MARCH.

7 Making Life Over for the Chinese.—Missionary.
14 Jesus Prays for Us. (John 17.)
21 Jesus in the Home.
28 Jesus in the Holy City.

APRIL.

4 The Children of Japan. (Kindergartens)—Missionary.
11 The Altar, Lecturn and Pulpit.
18 We Are the Branches.
25 A Beautiful Hymn.—(The Church's One Foundation.)

MAY.

2 Our Little Brown Friends. (Children of Africa)—Missionary.
9 What We Are. (Spiritual.)
16 What God Wants Us to Be. (Spiritual.)
23 God's Promise Fulfilled. (Whitsunday.)
30 Those Who Are Dead. (Decoration.)

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